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A
SUPPLEMENT
TO THE
ONANIA,

Or the Heinous Sin of
SELF-POLLUTION,

And all its frightful Consequences, in the
two Sexes, consider'd, &c.

(Printed on the same Letter and Paper, to
be bound up with either the 7th, 8th, 9th, or
10th Editions of that Book).

Containing many remarkable, and indeed
surprizing Instances of the Health being impair'd,
and Genitals spoil'd, by that filthy Commerce
with ones self, which is daily practis'd, as well
by Adults as Youth, Women as Men, Married
as Single, as their Letters inserted manifest.

Also a curious Piece, (as promis'd) translated out
of the *Latin*, from *L. Schneider*, as it is inserted in the
Acta Lipsiensia, concerning the return of the *Seed* into the
mass of Blood, well worth the perusal of Physicians, Sur-
geons, Anatomists, and all others of Art and Curiosity.

And which with an Answer to a late scurrilous Libel,
call'd *Onania Examin'd and Dissected*, clearing up the
Charges against the *Onania*, and those especially relating to
the Ladies, as several Letters from them shew, compleats
all what the Author has to say on this Subject.

London: Printed for T. CROUCH, at the Bell in *Paternoster
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between *St. Dunstan's Church* and *Chancery Lane* in *Fleet-
Street*. Price stitch'd 1s. 6d.

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SUPPLEMENT
TO THE
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THE PREFACE.

WHOEVER reads the Beginning of the following Supplement to the Onania, will not think there is a Preface wanting; neither did I intend to have troubled the Reader any further: But recollecting that I had not taken notice of one thing in so particular a manner, as I believe it deserves, I thought it not improper to do it here: What I mean is

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the inconsistent Behaviour of my Adversaries in general, and all who either envy or are otherwise no well-wishers to the Book against Self-Pollution.

THEY all at first pretend to have a great aversion to the Sin exploded there, and having said this in their own Defence and Justification, they either endeavour to extenuate the Crime, and complain that I have made it appear more heinous than it really is, or else they make the Act itself innocent, and the frequency or abuse of it only criminal; or lastly, call it necessary, an easement of Nature, and pretend to prove, that in many Cases, a total forbearance and abstinence from it, may be very prejudicial to Health.

WHAT has given a handle to the latter, is the Opinion of some Physicians, who

THE PREFACE.

who imagin'd that the Seed being long detain'd, many noxious, and even poisonous Particles were sent back from it, into the mass of Blood: I have refuted this Opinion in the 7th, 8th, 9th, and 10th Editions of the Book itself, and in this Supplement shew'd the futility of it, and the little stress that ought to be laid upon it.

SOME on the other hand have asserted, that this was a Matter never to be touch'd upon, and that by barely mentioning it, I have actually taught this Practice to many, who without seeing my Book, would never have been guilty of it: This they urge obstinately, and at the same time speak more plainly about it, than I have done.

OTHERS complain, that I have betray'd the Secrets of my Patients, though
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The PREFACE.

it is impossible from what I have printed to find out one of them.

OTHERS are angry with me, for saying, that among the fair Sex, many single as well as married Women, are guilty of Self-Pollution: This they represent as an injury done to all modest Ladies, and an affront offered to the whole Sex; though why it is more so than the charge of Adultery and Fornication, which are daily proved on many of the same Sex, no Body can tell.

NAT, some have accused me of writing Obscenely, and forwarding the Corruption of Manners; though nothing is a more palpable Calumny, and it is impossible, either in Theory to recommend Chastity in a more serious and cogent manner, or in Practice to express what I had

The PREFACE. vii

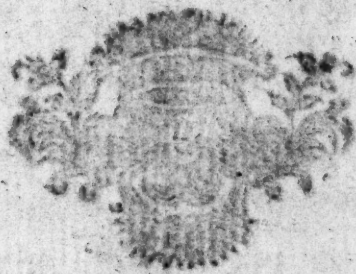
had to say, more modestly than I have done.

T H E Reader therefore is desired, whatever he may have heard or seen against the Book, call'd Onania, that he will suspend his Judgment, till he has perused both That and This Supplement.



bad to say, more modestly than I have
done.

THE Reader therefore is desired,
whenever he may have heard or seen
against the Book, call'd *Orania*, that
he will suspend his Judgment, till he
has perus'd both That and This Sup-
plement.





A
SUPPLEMENT
TO THE
ONANIA,
OR,

The Heinous Sin of SELF-POL-
LUTION, and all its frightful
Consequences, in the two Sexes
consider'd, &c.

IN all Perswasives, it is necessary we
should insinuate ourselves into the
Inclinations, and endeavour to gain
the Good Will of the Readers. To
perform this well, to Persons of dif-
ferent Ages and Sexes only, is a very
difficult Task; but to do it for the Entertainment
of Men of Sense and Erudition, and at the same
time adapt it, not only to the meanest Capacities,
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but likewise to Persons of almost every kind, is utterly impossible, unless the Readers themselves will be so candid as to pick out what suits them, and contentedly pass over what plainly appears not to be wrote for them. It is ridiculous therefore, from such a Book as the *Onania*, in order to blacken and bespatter the Author of it, to make citations of Things trivial or jejune, and perhaps unworthy the Perusal of a Man of Sense. From *Nine Editions*, and the variety of Readers they have made me acquainted with, I have learn'd what I could not have believ'd, without that Experience, and I have known half a Sentence of a silly Letter, rouse the Conscience of a young Man, whom the grave Reasoning, and solid Arguments of the same Book, had made no Impression upon. Those, who animated by Envy, or else the meer malice of their Nature, have endeavour'd to obstruct the Sale of the *Onania*, by calumny, and in vain attempted to hinder the Spreading of it, may from thence likewise learn the Cause of their Disappointment. Men of Sense and Candour, Men of Reflection, and such as know that there is no Vice more general than that which I write against, must soon perceive what a vast variety of Readers I have to engage, and contenting themselves with the main and substantial part of the Book, will easily forgive what they find calculated for meaner Capacities than their own. Those who have pretended to detect the ill and sordid Design of the Author of *Onania*, have been so little regarded, that I would have only pity'd, and never made mention of them, but to introduce the most solid Refutation that can possibly be imagin'd, and is contain'd in the undeniable

Proofs

Proofs I have of the Converts the Book has made, and the Good it has wrought on many. It is incredible what Heaps of Letters I have by me of Penitents, that have all thank'd me for the Hints they have receiv'd from the *Onania*: Some of them have been sent by Men of Sense; others are florid and pedantick; from a third Sort it is evident, that the Authors had no great Depth; and I have several that are ill spelt, as well as ill wrote. I have had the Satisfaction of the Applause of Men, whose Esteem I value, for inserting some Letters, and giving Answers to Questions not immediately relating to my Purpose. As to the reality of the Letters I have printed, I solemnly declare there is not one that was not actually sent me, or that I ever knew any thing of, before I open'd it. This is a condescension I make to the meaner sort of my Readers, it being superfluous to Men of Judgment and Penetration, who at first view discover the difference between genuine Letters and spurious ones; such as are forg'd for others, or at least know that to do them well, and to imitate even the meanest Persons, requires so much Skill and Labour, that a Man might with less Difficulty, write almost any thing else. I cannot disown, that Men of Candour, and who otherwise approv'd of the *Onania*, have thought that some of the Letters had been better left out: This I have not stifted, as appears from Page 133 of the 7th, 8th, and 9th Editions, and 135 of the 10th, to which, and my Answer to it as therein follows, I refer the Reader.

Thus far I had gone, and thought that what has been said here was sufficient to have serv'd both as an Apology for my Book, to which, ac-

according to my Promise made in Page 197 of the 7th, 8th, and 9th Editions of it, I will never make any more Additions, and an Introduction to some Letters that have been sent me since the last Edition, and other Matters relating to the same Subject, which without any thing else I design'd should have compos'd this *Supplement*: Thus far I say I had gone, when I was inform'd that some envious People had laid a greater Stress upon the Calumnies rais'd against me, which I have here already hinted at, than could have been expected from the merit of those Performances: This has made me resolve to say something in my Justification, and acquaint the Reader with what has been done against me, in relation to the *Onania*.

AFTER the 3d Edition of it, a virulent Pamphlet was publish'd against it, under the Title of *Onanism*. The first Notice I took of it, was in the 7th Edition of my Book, and then only because I would not stifle and keep from my Readers, that as I had many well-wishers, that very much approved of my Work, and the Design of it, there were not others wanting, who disliked and exclaimed against it. The reason why I gave no formal Answer to it, you may see in the Preface that has been prefix'd to that Edition, and the two others that have succeeded it. In Page viii you will find these Words. *For this Reason therefore I here address my self to the Author of that Rhapsody, protesting that I heartily forgive him the Injury he intended me, tho' I was sorry to see any one heap so many Calumnies, and undeserv'd Aspersions on a Person utterly unknown to him. If the whole had been less silly or impertinent, I*
would

would before now have vouchsaf'd it an Answer; but as it is, and the Author cannot be imagin'd to be a Person, either of the least Goodness or Erudition, I shall not endeavour to refute him; or make any Apology for the weakness or insipidity of the Performance he complains of, otherwise than by publishing the 7th Edition.

I have heard no Body since take amiss the neglect I shew'd to this Libel; on the contrary, a Correspondent of mine, tho' he finds fault with my inserting several Letters, which he mentions, writes concerning it in the following Manner. As to what you mention in the Preface, about a virulent Pamphlet, publish'd against your Book, entitl'd Onanism, it is the Opinion of many others, as well as my self, that you are very far out of the reach of any such foolish Malice: And it would be too hard a Task, for wiser Heads than theirs seem to be, to prove by any Expression throughout your whole Book, that you give the least encouragement, not only to Self-Pollution, but even any other Sin. See *Onania* Page 133, of the 7th, 8th, and 9th Editions, and 135 of the 10th.

WHEN the 9th Edition of the *Onania* was come out, another virulent Pamphlet was publish'd against it, larger than the former, by the Name of *Onania Examin'd and Detected*. The Author seems to have had a good deal of Spleen against the Book, before he read it, and accordingly has judg'd of it, with that Candour and Impartiality, one might expect from such a setting out. This however, he endeavours to conceal, and in the Beginning of his Preface, he takes notice of the Time the Book had past, and the many Editions it had gone through; from whence

he takes an Opportunity of telling his Reader, that if *fond Conceitedness of himself, or a love to Contradict others, had prevail'd with him, there is no doubt but he might have seen it sooner*; without considering, that by saying this, he gives us to understand, that when a Book has a great Run, it is his Opinion, that the chief Motive a Man can have to see it, is a Design to contradict it, and the longing after the Pleasure there is in shewing ones Parts in crying down, is refuting what has gain'd the esteem of others. His Thoughts of me are, that I am Master only of *some flat, senseless, erroneous, and in some Things pernicious Conceptions, and that the Book is stuff'd with Immodesty, Ignorance, Error, Disingenuity, self-Contradictions, empty-Boasting, Confidence, Quacking, Whim, and Cant*. A Man of moderate Spleen, having thus emptied himself, would have been pretty easy, tho' the Book he discharg'd himself against, was as bad as bad could be, and as long as he was not Personally acquainted with the Author, and consequently had no room to accuse him of Theft, Murder, Coining, or Adultery, no Body would imagine that the Critick's fault lay in sparing him, what other Crimes soever the poor Author might be guilty of. But the good Humour'd *Philo-Castitatis*, thinks he has favour'd me too much, and almost repents of his forbearance; which with his strong Inclination for Quarrelling, we learn from his own Mouth. Having in the first Page of his Preface, prov'd his Modesty, by industriously keeping from the Publick his Name and Profession; he shews his Courage in these Words, *not out of fear of being aggress'd by my Antagonist, for he shall find me ready*.

ready enough to aggress him when he pleases ; but perhaps the next time he may come not to receive so favourable treatment. I suppose he'd fling the Moon at me.

IF we consider the Subject of the Book call'd *Onania*, it will not be an easy matter to find out a more suitable Title, either shorter and equally Intelligible, or more explanatory on the Contents, and yet equally remote from Obscenity. Having made this Choice, it was necessary I should say something of the Sin of *Onan*: This I have done to the Satisfaction of several Persons of Learning and Piety that perus'd it, tho' I confess, that in the Performance I have not consulted any Commentators, and only follow'd the plain Letter of the Bible ; which I then did, as I still do, imagine was sufficient for my Purpose. When the 7th Edition of the Book was in the Press, and almost finish'd, a long Letter was left for me at the Booksellers, sign'd *Pedagogus*, which in the 7th, 8th, and 9th Editions, begins at Page 138, and in the 10th, at Page 150. This Letter, tho' not ill wrote, I thought contain'd several Errors and Inconsistencies: The Author owns himself guilty of Self-Pollution, is glad to have met with the *Onania*, commends it, blesses himself for the sight of it, and thanks good Providence that had directed him to it: He makes a Resolution to leave off that pernicious Practice ; but finding himself unable to keep it, he fancies that sort of Uncleanness not to be so criminal as he had imagin'd and I had represented it to be: Upon this he took great Pains to extenuate his Guilt, re-examines the Case of *Onan*, and takes several things for granted, not to be met with in the Bible ;

as it is his Opinion, *Quod Onan Semen non eiciebat solum per se ipsum, sed una cum femina in actu coitus*, and he doubts not but Onan had been guilty several times before of Masturbation, altho', says he, we hear nothing of it, or any Punishment ensuing: But what is his greatest Security that Self-Pollution is no Sin, and which I own seems to me very shocking and abominable, is the example of a Priest, who is a married Man, and has own'd to him that he makes frequent use of Masturbation, and has follow'd that Practice many Years: What is still more surprizing, the Author of the Letter asserts of this fine Priest, that he is a Man of as strict a Life and Conversation, and as great an Example of Piety, as almost any one within the verge of his Knowledge. To all this I have wrote an Answer, which I am not ashamed of, and refer the Reader to, in the Editions above-mention'd.

I have premis'd thus much, to make the Reader thoroughly acquainted with this part of our Controversy. My Antagonist takes the Part of *Adagogus*, quotes his Letter, and endeavours to prove what he asserts of *Onan*; first, that the principal Part of his Offence, consisted in refusing to raise up *Seed* to his Brother; secondly, that *Onan* had been frequently guilty of the Crime for which God slew him. From the Title I had taken, every Body may see, what Sin it was I had in view to write against, and I own I did not imagine that I had any thing to do with *Onan*, further than as he had been guilty of the Crime from which I would deter my Readers. Therefore, when I saw a Man, who had long persisted in the Practice of a great Sin, fluctuating in his Mind,

Mind, and labouring between remorse of Conscience, and the temptation of Sensuality; when I saw, I say, such a Man, not entirely lost to Goodness, nor altogether insensible of his Duty, in danger of eternal Ruine, was I not obliged to rescue him from a most pernicious Error? It is evident from his Letter, that the construction he puts on the Sin of *Onan*, and all the Arguments he labours for to lessen the turpitude of *Self-Pollution*, are so many shifts and evasions to quiet and lull asleep his own Conscience, and make himself easy under the continuance of a Practice which he could not leave, and had in vain taken pains to forbear: He wanted a greater Security than the Example of the *Priest* his Acquaintance could furnish him with; for he only says of it, *that perhaps it might have added a little to his having such dark Notions of that Matter.* In his Heart he thought the Action Criminal, but wish'd that it had been Innocent, or at least more Indifferent than it appeared to him. From what I have quoted, it is plain, that he was in Obscurity, and had great Doubts concerning his Condition; nay, this was the occasion of his writing the Letter, and he ask'd my Advice for no other reason than to have this thing clear'd up to him. When a Man own'd himself to be in such uncertainty, and was at the same time openly pleading the Cause of his darling Lust, was I not in the right to refute his Arguments, and as much as lay in my power, to overthrow whatever such an Advocate for Sin, alledges in behalf of it? *Pedagogus* says in his Letter, that *he doubts not but Onan had been guilty several times before of Masturbation, altho' we hear nothing of it, or any Punish-*

nishment ensuing : To this, perceiving the Drift it was said with, I answer'd, that I could say nothing as to that, but that with the same Justice he might entertain the same Opinion of Adam, and every Man since him to this Day. Could I mean any thing else by this, than that as he asserted this of *Onan*, without any Warrant from Scripture, by his own Confession, so he might with equal Justice do the same of every Mortal, of which the contrary could not be plainly proved; and was not this, not considering his Circumstances, a proper and very useful Remonstrance to him, that he ought to beware of harbouring any thoughts of *Onan*, that might tend to his own Justification, and the soothing of his Conscience, for which he had not an unquestionable Authority? No candid Reader will ever otherwise interpret what I have said, and it is impossible that without violence, it should bear another Construction; yet what work has my Antagonist made with it, for two or three Pages together, as if I had broach'd the greatest Heresy, or utter'd the prophaneft Sentence in the World! Pray behold the vast concern for the Reputation of *Adam*, and all the *Patriarchs* and *Prophets*, it has thrown this wise Man in: Having quoted the Passage I mentioned, and which is in Page 153 of the 7th, 8th, and 9th Editions of the *Onania*, and Page 165 of the 10th, he discants on it in this manner: *I say we have no such ground to suspect either Adam's Guilt, or the Patriarchs and Prophets Guilt herein; for if Adam, the Patriarchs, Apostles, and all Christians ever since, had been as guilty hereof as Onan, why was God's Justice only to fall upon Onan, and not upon*

upon all or some of them, as well as upon him ? Thus he goes on a great way in the same strain. How suitable this Animadversion is to that Passage of mine, I must leave to the Reader and all lovers of pertinent Remarks. As to the matter in question, whether *Onan* had been but once guilty of the Thing for which God slew him, or oftner, this is certain, that there are no express Words in the Scripture that demonstrate, necessarily imply, or so much as insinuate that he was guilty of it more than once. It signifies nothing to tell me that the Text says, *when he went in unto his Brother's Wife*, and not *as soon as he went in unto her*, or, *at first going in unto her*, or, *upon their first embraces*. Can I not answer to this, that the Text likewise does not say, *whenever he went in unto her*, or, *when at any time he went in unto her*, or, *as often as he embraced her*; and that *when*, in its simplest Acceptation favours the former Construction much more than the latter?

PAGE 18, my Censurer says, *that Onan was not immediately punish'd, because it is inconsistent with the Method of God's common procedure, so quickly to punish a Sin, (if it had been only for Self-Pollution) against which we do not find that he had revealed any more positive and express Command.* As to what is contain'd in the Parenthesis, I have allow'd that the *Self-Pollution of Onan*, was aggravated by his refusing to raise up Seed to his Brother; and as to the rest I would ask, what positive Command there was against a Man's endeavouring to hinder the Ark from Falling, (which was the Offence of *Uzzah*) and how often he had repeated that Action before he was punish'd. As to the Opinion of the Commentators

tors and Schoolmen, *Junius, Tremellius, Menochius, Lyra, &c.* which my Antagonist alledges, they are of very little weight with me: Abundance of their Glosses and Conjectures on Things, whenever there is the least room for them, are very silly and impertinent, of which take as a Sample, that which my Censurer quotes of *Menochius*, on the Sin of *Er*, Page 17. *Idem cum eo Onanis peccatum fuisse ferunt Authores, nempe immunditia eo quod in actu Matrimonij, se retraherit & sic Semine extra vas fuso Generationem impedivit.* And what follows is still more foolish, and false Latin into the Bargain, and is said by *Lyra* and *Menochius* both, viz. *ex libidine ne puerperio & lactatione pulchretudinem uxoris minueretur.* And again, *Lyra* and *Tyrinus* say, *ne ejus Concubitu ad tempus privaretur.* All this fine stuff is gathered from the Text that says: *And Er, Judah's first Born, was wicked in the Sight of the Lord, and the Lord slew him.* Whenever one Text explains another, or the inspired Writers supply the Sense of an obscure Passage, I am ready to own the Authority, and submit with all imaginable Deference and Humility to any Supplement or Construction of theirs; but I don't think that a Man of Sense, where the Scripture is altogether silent, ought to lay any stress on the Guesses and Opinions of Men that have so egregiously abused their leisure, as *Menochius, Lyra, Tyrinus*, and fifty more of that Stamp have done. When you ask me then what I mean by a sudden Punishment? I answer, such as immediately follows the Crime for which it is inflicted. *And the Thing which he did displeased the Lord, wherefore he slew him also.* I see nothing between the
one

one and the other: I own, that without altering the Words, or doing the least injury to the Text, there might have been twenty Years as well as a Day, or a Minute, between the Crime and the Punishment; but then he that affirms this, ought to prove it, or else we have no Warrant to assert that there was any greater distance of Time between the Offence and the Punishment, in the Case of *Onan*, than there was in the Case of *Uzzah*: So that the most that can be said against me, is, that the Words of the Text are suitable to either Construction. But this ought to be no inducement to me why I should admit of an Interpretation, which I plainly see a Man make from a depravity of Heart. You own your self that *Self-Pollution* is a Sin, and it is evident that what *Pedagogus* labours for, is to disprove this to avoid the imputation of a Crime, to quiet his Mind, and persuade himself that *Masturbation* is no sinful Practice, but only a foolish trick of Youth; that in the Sight of God, the Action is indifferent, and altogether as harmless, as it is silly. As to the Complication of *Onan's* Sin, it would have been no material Omission if I had taken less Notice of it than I did, in writing the *Onania*, and to have allow'd of it as a good Plea, in what *Pedagogus* said, who made use of it in favour of his Prevarication, and to extenuate his own Guilt, would have been injurious to him, and perhaps proved hurtful to a great many of my Readers.

THE Historical Part of the Old Testament, has been given us, as well as the rest of the Bible, for our Instruction, that we might imitate the Obedience, the Virtue, and Piety of the Holy Men, that

are there represented to us, and be deterri'd from Wickedness and Disobedience to God's Commands, by the Examples of Evil-doers, and the Punishments that have befallen them: But what a Christian is to walk by, is the strict Rule of the Gospel, and he is to follow no Pattern or Precept to be met with in the Old Testament, that is not likewise recommended by, and agreeable to the Doctrine of the New. If under the Law, it was a Duty for a Man, in order to raise up *Seed* to his deceas'd Brother, to marry his Widow, it is far from being the same under the Dispensation of the Gospel; and pray if a Custom, or a Practice, that was observ'd by God's Command in the Old Testament, ceases to be so in the New, what great Use is to be made of this in Morality? Might I not as well warn Men against the Eating of the forbidden Fruit, or exhort them to abstain from Swines Flesh, or the wearing of Linsley-Woolsey? But if the same thing be Prohibited and counted Incest among Christians, it is, with your Leave good *Philo-Castitatis*, very little to the Purpose to lay so great a Stress on this revok'd Command, as you have done for many Pages together; and very injudicious to call me Names, for not having been more diffusive on this obsolete Custom, and rather chosen to deter my Readers from an Action much practis'd among Youth, and which your self owns to be a Sin. I cannot see that gross Ignorance, and pernicious Error, you pretend to have detected, in what you quote from me, Page 4. of your Book, and which I will repeat as it is in Page 3 of the *Onania*, without your mutilation. Self-Pollution we see remarkably punish'd in Onan, by a particular
Stroke

Stroke from Almighty God, for it is not to be thought that his Guilt lay totally in not raising up Seed to his deceased Brother Er, tho' we'll own that this was an aggravation of it, but the way he took to prevent it would have been highly culpable at any other Time; and from the Words of the Text, which informs us of this part of Sacred History, it is reasonable to imagine, that the greatest part of the Offence lay in the act of Defiling himself, rather than in the neglect of his Duty: The Thing which he did, displeased the Lord, wherefore he slew him also; it was therefore the thing he did, rather than the thing he omitted, which most displeased the Lord, as may be further seen, Deuteronomy Chap. xxv. from Verse 5 to 10.

To which you Answer Page 4: Now here I positively deny that Onan's not raising up Seed to his Brother, was only an aggravation of the Sin of Self-Pollution, and also that the greatest part of the Offence, lay in his Self-Pollution. For I am rather inclin'd to believe, that this his Self-Pollution was only an aggravation of his other Sins, and not they an aggravation of this, and that the least part of the Sin lay in his Self-Pollution as simply consider'd, and the Circumstances laid aside. Your first Reason for this Opinion is, because it was a Sin committed against an exprefs Command of God, and then you quote the Text in Deuteronomy which I had cited myself before. You are conscious that Onan was dead long before this Law was promulgated, but tell me withal that that will not help me, because the Patriarch had expressly Commanded the marrying the Wife of the deceased Brother, totidem

dem verbis. I shall not insist upon it, and am willing to allow, that God had acquainted the Patriarch with this Law, by Inspiration: But it does not appear that the Holy Patriarch told *Onan* that he had it from God, or that those who refus'd to obey that Precept, would be punished for the neglect of it. When *Moses* gave it as a Law, he added a form of Process to be observed against the Transgressors. They were not to be immediately punish'd upon a simple refusal, nor suffer any thing but Shame if they were obstinate. For in the 7th, 8th, and 9th Verses of the same Chapter, God says. *And if the Man like not to take his Brother's Wife, then let his Brother's Wife go up to the Gate unto the Elders, and say, My Husband's Brother refuseth to raise up unto his Brother, a Name in Israel, he will not perform the Duty of my Husband's Brother. Then the Elders of his City shall call him, and speak unto him; and if he stand to it and say, I like not to take her: Then shall his Brother's Wife come unto him, in the presence of the Elders, and loose his Shoe from off his Foot, and spit in his Face, and shall answer and say, so shall it be done unto that Man that will not build up his Brother's House.*

FROM this it is evident, that either the not raising up Seed to his Brother, was not the principal Offence of *Onan*, and the Crime for which God slew him, or that the transgression of that Law, whilst it was only deliver'd as a bare Precept of the Patriarch, deserv'd a Punishment infinitely greater than it did, after it was solemnly promulgated by *Moses*, as an express Command of God. These Things are of little weight with you, and you still persist in the Opinion, that the principal

principal Offence of *Onan*, consisted in his not raising up *Seed* to his Brother, and that the chief Motive of that refusal was his hatred to his dead Brother, which latter Assertion you deliver to us in such a shining Paragraph, Page 7 and 8, as we shall seldom meet with the like in ordinary Writers, viz. 3dly, *His Sin was aggravated beyond other Mens Sins, viz. Envy and Hatred of his Brother's Name and Honour, which sprung from the Pride of his Heart.* Now, he knew, if a Man hate his Brother whom he daily seeth, how can he love God whom he never saw? And if a Man for calling his Brother Fool, be in danger of Hell-Fire; much more, if he, *Onan* like, bear an irreconcilable hatred against his Brother when dead; yea, and to hate him to such a degree, as out of Malice and Envy, that *Onan* should break this express Command of God, positively commanding him, by the Mouth of the Patriarch, to raise up *Seed* to his Brother: This was to hate his Brother in despite of God's Command and Law. How many desperate Tragedies acted, has Hatred been the Cause of? But, &c.

It is pity, I own, that such sublime Sense, and fine Language should be so debased, as to be mix'd with any thing so mean and pitiful as my Performances. I beg pardon for my Presumption, and desire you would read it over once more, and then tell me, how having so strenuously asserted this Matter, it came in your Head to talk of *Er*, and by your own Segacity, as well as the wise Conjectures of your Commentators, endeavour to prove, that he was guilty of the same Crime with *Onan*, *Er*, I say, who had no dead Brother, either to raise up *Seed* unto, or to Hate? For

from this it is evident, that *Er* could not have been slain for any other Sin than *Self-Pollution*, because there was no other that was common to *Onan* and himself; and that the Moment you say that both Brothers were put to Death for the same Crime, you absolve *Onan* of what you have so violently maintain'd to have been the most principal Part of the Offence. Would you further pursue the wild Guesse, and extravagant Suppositions of the Commentators you have call'd into your Assistance, and say with them, that both Brothers were *Sodomites*, and that God slew them as such? This (as you said to me with less Reason) will not help you, and it still remains prov'd upon you, that by your own Confession, (if you take refuge here) *Onan* was not punish'd for what you have all along charged him with, as his most heinous Crime, the Sin committed against an express Command of God. I brought this so close home to you, that whenever you may want an Example of a manifest Self-Contradiction, you need not stray from your own Works for it.

It is from the Schools of such Commentators, as my Adversary seems to delight in, that Men learn to make extraordinary Consequences. Speaking of *Self-Pollution*, and what had been wrote about it, I say, Page 3 of the *Onania*: *Some easy Casuists, notwithstanding the exemplary Punishment that has attended this Sin, have made slight of it, and shamefully deceived those who consulted them, several of them perhaps to their ruin; others by being too open, tho' severe enough, have treated this Matter so grossly in the Learned Languages, that it is impossible to translate any part of them without offending Chastity.* In the next Page I complain

complain that the Learned Osterwald, in his useful Treatise on Uncleaness in all its Branches, has through an excess of Modesty, pass'd over this abominable sort of Impurity in silence, or at least spoke of it in such general Terms, blending it with lesser trespasses of Uncleaness, that he has fail'd representing the heinousness that is in it. Page 6, I say that there have been other Casuists again, who treating of this Subject, have been neither too plain, nor too remiss, but by too much subtilty, strain'd their Arguments beyond their natural Force, and done an injury to Truth and good Sense, by being too Sophistical. When besides I had said Page 18, These Gonorrhoeas are chiefly occasion'd, says Etmuller (a famous Physician) a damnata Masturbatione, from that damnable Self-Pollution; and as Dr. Baynard also confirms, (speaking of that Practice) by that cursed school wickedness of Masturbation (res fixa diu). Without mentioning what is to be seen in the Preface, especially both the Letters quoted there, or what I wrote Page 79. When a Man has read all this, can he wonder where I had my Information? Can a Man that has conversed in the World, doubt whether Self-Pollution, be a frequent Practice among the Male Youth of this Nation, especially School Boys? Is there a Scholar so ignorant as not to know that my Lord Rochester has reckoned it among the Things that are not only universal, but never to cease? As I had heard many Complaints of People after twenty, who continu'd in, and could not leave this piece of Impurity, I spoke in favour of early Marriages, with all the necessary Restrictions: See what fine Inferences and just Conclusions my Adversary draws from

from this, and my suspecting some Persons that refused advantageous Matches. When (says he Page 28) our Author says that he cannot help thinking, that such Persons who delay Marriage after such a time, must be either naturally Impotent, or rendered so by some vicious Practice; — I am persuaded the Reader needs no Interpreter to explain what has been the Author's own frailty or Infirmary. Who can forbear justly reckoning him to be one of those who has burned in Lust, and therefore he married, as was wise and commendable in him? And also that during his being a Batchelor, he had been a Mastuprator, or Self-Pulluter, I see no room to doubt of; seeing, as he says, this Sin is become Universal; nay, and which is still worse, that he has been guilty of freedom herein with his School-Fellows and Comrades, since it is so common a Practice in Schools. I pray, do but consider, how came he to think Mastupration had been Universal, unless he had been one, and so would measure every Man's Corn with his own Bushel? A very deceitful Gage indeed. How came he to know that School Boys did so frequently practise it, unless he had done so himself while a Scholar? How came he to know that they did it in private Clubs or Companies, unless he, some time or other, had been one of their Fraternity or Accomplices? Sure these are native Consequences from his Discourse: Seeing he has given it upon his own Authority, it must be from his own Practice; else he would in such a filthy Story, have been seen to quote some Authors, for what he has charged against Youth. —

The Reader will pardon this long Quotation, when he considers how necessary it was to shew the

the Justice my Adversary has done me, as also the brightness of that Gentleman's *native* Parts: I must beg his Patience a Moment longer, to see my Adversary clear himself and all the School Boys and Students he ever was acquainted with: Where we left him, he goes on in these Words; For I must take the liberty to inform our Author, that I have been at several Schools, and those none of the meanest Repute, or smallest Frequency, where there were Youths of several Ages, as they were Students of several Sciences; yea, and I have had the Honour of being at some Universities, where, if such Practices had been, tho' I neither desir'd, nor would have seen them, yet I could scarce have fail'd to have heard of them; and I solemnly protest before God, I never either heard or knew any such Thing either then practis'd, or ever to have been among the Youths or Students. Is it not strange, that a Man, who never knew, and therefore wont believe there are young People guilty of this Practice, should be so well inform'd of the Time when they leave it off, as it appears he is from Page 27 of his Book, where he says, in his usual accuracy of Stile, Nay I must tell our Author, that the very Years he looks on, as fit for Marriage, viz. twenty five Years in a Man, is the time when much of his vain frolick of Self-Pollution, begins to be a little cooler in him.

WHAT surprises me in this, is, that in writing a Book, a Man should in one Place seem to be well acquainted with a thing, of which three Pages after, he is not only ignorant, but questions the existence; nay more, he protests to God, that he never heard of it. The longer indeed we live, the wiser we grow, and it is common for Men to increase

increase in Knowledge, as they extend their Labours ; therefore I don't wonder that, Page 104, he should cite three Examples of young Men, who were not only guilty of, but had likewise injur'd themselves by Mastupration. These I will quote at length, not so much to expose my Adversary, and shew what Credit ought to be given to what he says against me, as to pursue the main Design of my Book, and promote the temporal and spiritual Welfare of my Fellow Creatures, by deterring them from a Practice so injurious and detrimental both in point of Health, and that of Conscience. *I remember (says my Adversary) a Youth of about eighteen Years old, owned to me, that he had followed Mastupration so much, and so frequently every Day, without intermission, that he first became so constipated, that he was unable to go to Stool for several Days, and that with such straining, that he had brought upon himself the Piles ; neither did this cause him to break off his Practice, till some time after, instead of poor thin Stuff he had used to eject, he threw out Blood copiously, which surpriz'd him a little, but put him not off his Practice long after : This he confess'd to me with Sorrow, afterwards.*

ANOTHER young Fellow being watched by a Friend of mine, was observ'd to follow Mastupration very often, every Night constantly. As soon as I heard of it, I quickly prognosticated the Wretch's Fate, which came to pass within eighteen Months after, for he died of a deep Consumption, having lived till he became like a Ghost, or living Skeleton.

ANOTHER I knew, who a little before his Death, acknowledging his following this base Practice,

Practice, till his Seed did indeed come away without any Provocation, and little or no Erection, where-by he fell into a Hectick, and was soon cut off.

THE Reader will observe, that the Man who furnishes us with these three remarkable Instances, not only extenuates the sinfulness of *Self-Pollution*, but moreover blames and ridicules me for asserting that it often is the occasion of bodily Ailments and Calamities, and has wrote a Book for almost no other Purpose, than (as he pretends) to undeceive People, and draw them from the Error which I have plung'd them into, viz. That *Self-Pollution*, is not only abominable in the sight of God, but likewise of dangerous Consequence to the Health and Constitution, and that the frequent use of it may be the Cause of temporal, as well as eternal Ruin. And our Author himself says, after his three just now mention'd Instances. *I insert these Passages designedly, that such as indulge themselves in this Practice, may see the Danger of it, and desist in Time, before they prove their own Ruin.*

DISINGENUITY, is a sad Disease: My Adversary, in several Places, charges me with exposing my Patients, and those that consult me: As it is certain, that he has no ground for this than that I print the Letters of those who write to me, and my Answers to them; so in his Heart he must be convinc'd, that his Accusation is unjust, from what he says himself. He tells us, in his Preface, that, *he has industriously kept his Name and Profession from the Publick*, and makes use of this, as a clear Demonstration, that *he had not publish'd his Book, from an itching Desire of appearing in Print.* It is evident then, that what he charges me

me with, is a wilful studied Calumny, which he is knowingly guilty of: For it is impossible he should imagine, that a Man might be known by the feign'd Name of *Pedagogue*, (for Example) or the *Afflicted Onan*; when he takes it for granted, that himself is carefully conceal'd, by that of *Philo-Castitatis*.

MY Antagonist thinks it not chaste in me, to produce a Letter, telling us of one, who was guilty of Self-Pollution, in less than an Hour's space, eight times in one Day. He accuses me of being abusive and affronting to chaste Ladies, and Page 88, says, that I seem industriously to have cast dirt and shame on Women, and the next Page, quotes from me several broken Sentences, and incoherent Scraps, to prove his Assertion, and ends thus, *But all this being too little, he (the Author of the Onania) next gives them a broad-side Charge, in Page 89, of the 7th, 8th, and 9th Editions, and Page 91, of the 10th, (of the Onania). Among all Ranks and Qualities of People, there are Women deeply involv'd in Sin, and wholly neglectful of almost every Christian Duty, but if my Adversary had added the rest of the Period, viz. yet those of them, who are fashionable, and would be counted to understand themselves, will, out of Pride only, without any other Consideration, always refuse to converse with any of their Sex, that are openly known to have forfeited their Honour; if I say he had added this, without which it is plain the Sense was imperfect, no body could have found out what he had quoted it for. Page 88, he blames me for having mention'd Self-Pollution as the cause of several Disempers in Women, in my Mather Tongue. From all this one would ima-*

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gine *Philo-Castitas*, to be a Man of singular Politeness, that would never say any thing unhand-
some of the Fair Sex, or stain the least Page with
Impurity; yet sometimes he is not more reserv'd
in his Language, than his Neighbours, for in
Page 77, and the three following, he gives several
Symptoms to know bad Women by, which in
another Place, he calls Marks of Suspicion. One
of them, is, When *They are such, as no Reason
can bind, no Arguments can persuade, no Favours
can oblige, unless you gratify their sensual Carnal
Desires.* Lower he says, that they will not spare
even their own Husbands; for unless he sacrifice
his Health and Life to their Lust, all the World
round must hear of it, if not other Gallants invited
into, to assist him, without his Knowledge.

THE last of his shrew'd Marks of Suspicion, is,
that they are very often Barren; because (says he)
they have so abused themselves by Friction with
their Fingers and other Instruments, that if a
Husband, or other Person should throw in the best
or most elaborate Seed, it comes away presently;
partly because through frequent Friction, the inside
of the Womb is become perfectly callous and thick,
so that it has lost that exquisite fineness that is necessary
the Womb should have; and partly, because
the muscular Fibres of the Uterus have lost their
proper Elasticity, and are become lax, whereby
they are incapable of retaining the least part of the
Seed, when ejected into the Womb.

IF this is not his Mother's Tongue, my Antagonist
is a Foreigner. *Turpe est doctori cum culpa
redarguit ipsum.* The Reader sees, that one of
the Marks to know these bad Women by, is Barrenness,
and the reason why they are so, at large;

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yet in Page 88, my Adversary has alter'd his Opinion again, and expressly names Barrenness among the Distempers, which he says, that it is ridiculous in me to assert that, *Women might procure to themselves by Friction.* The Curious will find likewise, that it is not uncommon for the Author of the *Onania Examined and Detected*, to be angry with me for a thing, in one Place, which in another, when I am a little out of his Head, he asserts himself in the same Words he found fault with in me, and the more narrowly I look into his Book, the more I am convinc'd, that it was chiefly wrote for the sake of Contradiction, right or wrong. If I prove a thing to be white, he will have it black, and things actually the more Salubrious, he endeavours to demonstrate to be Poison. *I had said* Page 120 of the 7th, 8th, and 9th Editions of my Book, and Page 122 of the 10th, *that the greatest part of the Sinfulness of Self-Pollution, consists in the impure Imaginations that go along with, and always facilitate the Operation.* And again in Page 113 of the 7th, 8th, and 9th Editions, and Page 115 of the 10th; *for even in good Men, that guard themselves against Concupiscence, and who whilst they are awake, suffer not their Fancies to rove on the other Sex, we find that the very distention of the Vessels, and ripeness of the Seed, have such an influence on the animal Spirits, as in spite of Piety and Devotion, to procure such Dreams, that shall occasion the discharge I speak of, often to their great Affliction.* He having quoted this, and on a detection of an Error of the Press, *Detention* for *Distention*, in the three last Impressions (tho' in all the former it was *Distention*) rais'd a great triumph

triumph over my Ignorance, even in the least and commonest part of Literature, my Adversary writes thus, *Now if these were truly good Men, who thus carefully guarded against Lustful Thoughts, and restrain'd their Inclinations, and yet from such a necessary natural Cause, as our Author assigns, had frequent Nocturnal Pollutions from Dreams, what occasion was there for their being sore troubled and afflicted in Mind? Seeing what our Author believes to be true in Page 137, of the 7th, 8th, and 9th Editions, and Page 139 of the 10th, sure the guard and watchfulness was Superfluous, and a work of Supererogation, and so far from being Commanded, that it ought to be censured as Ceremonious and Superstitious.*

HERE he pretends to quote the Place he refer'd to; *A Man's Conscience need not to be troubled at any thing that happen'd in his Sleep, and therefore let no Pollutions disturb the tranquility of your Mind, where the Will is not accessory or Concern'd — Self-Pollution in Dreams, is common to single Men, and an involuntary Action, we are not to account for.* I shall set down presently this Passage as it is in the *Onania*; by which it will appear, that my Antagonist in the Quotation, has not only transpos'd the Sentences to serve his Turn as much as he could make it, but likewise left out the most essential Part, that guards the whole Paragraph against all Censure, and the possibility of being cavill'd at, viz. *When a Man keeps as great a guard over his Thoughts as he is able, whilst he is awake.* But first I must desire the Reader to take notice how entirely the Spirit of Contradiction had possess'd my Adversary in this Part of his Book, beginning at Page 109.

When I had said that the involuntary discharges in Dreams, happen'd to Men of Piety and Devotion, to their great Affliction, my Adversary tells us, that such good Men had no reason to be troubled at that: I had said the same, and no Mortal can imagine why he quoted me, unless it was to confirm what he said himself. It is certain that his quoting what he does, from me, renders his own Remark superfluous. But he could not have vented his Spleen without it, for if he had not quoted any part of that Paragraph, he could have had no Opportunity of speaking against me afterwards; and if he had quoted it entire, that likewise would have disarm'd him, and rendered that which he had a mind to vent, equally Unnecessary and Impertinent with what he had said before: Therefore having fitted the Passage to his Purpose, and left out my Safeguard, the grand Precaution I made use of, he sallies out after this Manner.

THE moderatest Construction I can put upon the Author, is, that he has either been asleep, on Dreaming, when he wrote his Book; for first he tells you, that Self-Pollution is the most superlative of Uncleaness, and that the greatest part of the Sin, lies in the impurity of the Imagination; here he says Self-Pollution in Dreams, is an involuntary Act, that we are not to account for.

WHAT! Does not filthy Dreams flow from impure Imaginations? Does not the Devil inflame the Minds of Men to Lust, whereby the Bodies as well as Minds of Men are frequently defiled in their Sleep, by impure Dreams? Hence Holy St. Augustine bewails his sinful filthy Dreams, in the 10th Book of his Confessions, chap. 30.

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ALL the Reason my Censurer had for this Triumph and Exultation, was taken from the Passages Page 120 and 113 of the *Onania*, as they have been quoted, and his transposing and mutilating the following Paragraph of the same Book, Page 137 of the 7th, 8th, and 9th Editions, and Page 139 of the 10th. *As to the Dreams you complain of, they are common to all single Men, especially those who live chastly as long as their Vigour lasts. In my Answer to C. T. you will find that I have hinted at the occasion of them, where there is a turgescency of the Seminal Vessels. Involuntary Actions we are not to account for. When a Man keeps as great a guard over his Thoughts as he is able whilst he is awake, his Conscience needs not to be troubled at any thing that happens in his Sleep, and therefore let no Pollutions disturb the tranquility of your Mind, where the Will is not accessory or concern'd.*

ONE would hardly imagine, that this could have given rise to the Censures and Reflections I have already quoted from my Antagonist against it; but his watchful Head could not so soon give over this Subject of Dreaming; and as I foresee that many of my Readers will not vouchsafe to purchase his Labours, I will transcribe the most curious part of what he has said further on this Occasion, that such useful Observations, and fine Erudition, display'd so much to the Purpose, might not be entirely lost. Hear my Adversary, Page III. *If our Conscience, need not be troubled at any thing happens in our Sleep, then Lot's Incest with his Daughters was no Sin. The Lying Prophets, in Jer. 23, 25, which cry'd out, I have Dreamed, I have Dreamed, were not Sinners, nor Offenders. Neither were those filthy Dreamers*

who defile the Flesh, Jude, ver. 18. culpable or sinful. If we are not accountable for these involuntary Actions in our Dreams, why does Jeremiah rank Dreamers, Diviners, Inchanters, and Sorcerers all together? Jer. 27. 9, 10.

I wish the Reader would examine these Texts, but as few will give themselves that trouble, he'll give me leave to transcribe only what my Adversary quoted last from Jeremiah. Therefore hearken not ye to your Prophets, nor to your Diviners, nor to your Dreamers, nor to your Inchanters, nor to your Sorcerers, which speak unto you, saying, ye shall not serve the King of Babylon: For they Prophesie a Lye unto you to remove you far from your Land, and that I should drive you out and ye should perish Here I believe it will not be unprofitable to remind the Reader of the Subject we are upon, for when such Quotations as my Adversary makes, are read at length, it is not impossible a Man might be diverted from it. In the third Page of his Preface, my kind Antagonist says of me, *That if I happen to quote a Text of Scripture, it no where comes near the Purpose, unless by a long fetch.* I have asserted, that Nocturnal Pollutions, need not trouble a Man's Conscience, who is upon his Guard against impure Thoughts as much as is possible whilst he is awake; and the Things I have quoted from my Adversary, are alledg'd by him to prove that I was Dreaming when I wrote that. I have to save Paper, left out several things equally pertinent with those I have quoted, and I shall only add one sublime Observation, which he finishes his Remarks with on this Head. *And is it not, says he, both a shameful and sinful Practice yet among many in England,*
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who upon a certain Day in the Year, fast the whole Day, and so go to Bed at Night, that they may see, (as they term it) their Sweetheart? Some I have known who have done so; yea and some to whom the very Persons appear'd in this Sleep, and to whom they were afterwards Married, tho' they were utter Strangers to one another at the Fast and Dream.

I had overlook'd a thing which my Adversary thought material enough to deserve a Paragraph by it self; it immediately follows what I quoted last, and is this. Eusebius also tells us, that Simon Magus had in his Dreams haunting Devils.

HAVING given some Instances of my Adversary's polite Learning and uncommon Capacity, I must now beg leave to own that Men of a Genius as exalted as his own, when they are hurry'd away by Anger, and a furious Spirit of Contradiction, may sometimes fail in point of accuracy, and be less exact than ordinary People. A Female Correspondent had ask'd my Advice on some matters relating to the Marriage Bed: This in several Places of the *Onania*, when I had occasion to speak of it, I have call'd the *Lady's Letter*. She seems to be of Opinion, that when a Woman has conceiv'd, or according to the Course of Nature, is past Child-bearing, the Husband's Embraces become Criminal, and that as it can only center in the Pleasure of the Sense, Copulation is then a frustaneous abuse of their Bodies, the same with *Self Pollution* and *Sodomy*. I used a great many Arguments to dissuade her from an Opinion, which I thought dangerous for the Reasons there alledg'd and among other things, to convince her of her Error, I said what follows.

IT

IT is inconsistent with the Goodness, nay the Justice of God, that any Action in his Eye should be so a heinous a Sin as Sodomy, and that he either by his Precept, or the Example of Punishment in others, should not have warn'd us against it. There are many Duties incumbent on married People, that are expressly Commanded, and not so easily observ'd: The real Difficulties that may occur in that State are sufficient; we need not by being over nice, invent any more. Onania Page 93 of the 7th, 8th, and 9th Editions, and Page 95 of the 10th.

THIS, which can have no relation to any thing but the Embraces in the married State, of which I spoke before, my Adversary cites against me in Page 112 of his Book, as if I had said it on account of *Self-Pollution*, not without invectives. Speaking of me, and what he had quoted from me, he says, *Here you see he makes it both the most superlative and loathsome Uncleanness; and to argue from his own Words, I say, it is inconsistent with the Goodness, nay with the Justice of God, to make this Action more heinous in his Eye than any other degree or kind of Uncleanness, and to revenge and punish it more severely, when he has not given us an express Commandment against it, whereby we may see its exceeding Heinousness, as he has done in other Sins of Uncleanness, which are for the most part expressly nominated and forbidden.*

AFTER this, he quotes near forty Texts to prove from the Old and New Testament, that there are other sorts of Uncleanness, besides *Self-Pollution*, which I don't believe any Body in the World denies. If he had read the whole Paragraph, the Words *married People*, and in that

that State, could not have permitted him to go on in that Blunder, and even in the first part of the Paragraph, a Man in his Senses, must have seen that I spoke not of *Self-Pollution*, in saying, that God had not warn'd us against it (*the thing understood*) by his Precept, nor the *Example of any Punishment in others*: It is impossible I should say this of *Self-Pollution*, when I had not only insisted so much on the Sin and Punishment of *Onan*, but likewise taken the Title of my Book from that very Example.

YET on this my Adversary triumphs over me with great Pomp, and having pleas'd himself with the Subject for five Pages following, he leaves it, by telling the Reader, that *it were easy to heap up more of my Contradictions, if it was to any Advantage*. From all which I shall only infer these two Things. *First*, That however he denies it in his Preface, my Adversary not only loves, but is highly delighted with contradicting others. *Secondly*, That Rage and extream Passion may blind a Man, as clear sighted as himself, as effectually, as if he had no Eyes, or was asleep, which he thinks I was when I wrote the *Onania*, as the most moderate Construction he is able to make of me. It would be doing injustice to the Parts and Eru- dition of my Adversary, should I assign another Cause for the Fact I have related, or endeavour to derive his Behaviour from any other Motive; and I dare say, that every impartial Reader will be of Opinion, that no Man, even of the most ordinary Capacity, could in his Censure of a Book, be guilty of so gross a Mistake, so glaring an Oversight, unless he had read it half asleep, or examin'd it, in a violent Passion, and wrote
against

against it with an Anger that was wrought up into Rage. But if to the Scrupulous, one Instance, how convincing soever, might not be thought sufficient to form their Judgment of an Author, and the Temper he wrote with, I shall give another that will display the whole Man, and leave no room to doubt of the little Moderation, as well as Candour, he has treated me with.

I have already spoke of the Lady's Letter, in which she maintains, that all Embraces in Wedlock, are sinful, which a Man and his Wife know to be frustraneous, and certainly ineffectual as to Procreation. In that Letter there are these Words. *Self-Pollution you have proved a Sin, because it is deordinate from the End; it is an abuse of the Creative Power, and very properly, I think, you term it Murder. Now what is in it self evil, Marriage can't make good, therefore I conclude the Marriage Bed defiled, the Man and Wife committing Sin, when the End cannot be had, for which that sensation was given; for tho' the Man be at all times capable of Generation, the Woman is not, as when she has conceived, and she according to the Course of Nature, is past it, it then centers in the Pleasure of the Sense, and is a frustraneous abuse of their Bodies, the same in my Opinion with Self-Pollution and Sodomy.*

THIS Letter I answer'd as well as I could, and I will freely own, that it cost me more Labour and Study, than any part of the Book besides, of the same length; which by the bye, is no great sign that all the Pains I was at, were taken with a mercenary View, and for mercenary Ends, as my Adversary is so often pleas'd to insinuate; since it is utterly impossible that Gain or Lucre could

could accrue to me or any other directly or indirectly, from the Letter or the Answer to it, any more than from the printing of a Sermon, or any other piece of Morality. The Truth is, I thought the Notion broach'd there, a pernicious Error, and as I desire nothing more than to promote Virtue, and have at Heart the eternal as well as temporal Felicity of Mankind, I thought it my Duty to expose it, and shew my Reader its Weakness, slight Foundation, and the little Reason there was to embrace such an Opinion. The Motive I had to print and answer this Letter, and what my Sentiments were when I did it, may be learn'd from what I say in the last Paragraph of the Answer, but one, viz. *If what you induce us to believe concerning your Sex, is true, and the Scruple you propose, and which seems to grieve you, be real, then Madam, I am perswaded you are convinced of your Error before now; and I would not have taken so much Pains, or been so diffusive on this Subject, was I not assured, that the same Difficulty was often started, and the same Arguments are used by Libertines, and other lewd Profligates to perplex conscientious People: For the openly wicked, who neither can, nor endeavour to hide their own evil Courses, are always pleas'd when they have an Opportunity by the least shew of Reason, to insinuate as if all Men were bad alike, and the soberest part of the World, no better than themselves.*

WHOEVER reads the Letter, will find, that I had great Cause to suspect what I have mention'd, more especially from what is said in it concerning Fornication; that it was not forbid as an Evil in it self, but in not making for the good of the

the Society; 'tis fitter one Man abide by one Woman, that there may be a due care of the Offspring's Education. To which before I refuted it, I answer'd in particular, that this was a dangerous Assertion, and gave too great a handle to Deists and other Libertines, who would persuade the World, that Religion is only a Political Invention, and no farther to be minded, than as it was beneficial to the Order and Government of Society. How well I have succeeded in answering that Letter in general, I don't pretend to judge, but can assure the Reader, that it has been taken notice and approv'd of by Men of Piety and Learning; that the whole is carried on in the same sober religious Stile, as what I have quoted from it, and whoever has seen it must know, that there is not an immodest Word, not one Sentence in it capable of sullyng the Mind of the most Lascivious with Impurity, nothing that is ludicrous, nor any thing indeed that before a grave Audience, might not be spoke in a Pulpit. See what use my Adversary has made of it. He quotes, as from me, what follows. *How can a young healthful Couple, practice Forbearance, when every Night they lie in the same Bed together; this is an unsupportable Temptation to some: But what Reasons, what Inducements should make them undergo this severe Abstinence, or rather excruciate themselves with this intollerable Penance? which way shall they imagine this to be a Transgression, concerning which the Scriptures are altogether silent? — the Marriage Bed cannot be defiled without a Third Person.*

I shall first observe, that the stroke which the Reader sees above, stands for what in the *Original* is

is contain'd in sixteen Lines, and now set down the Passage he cites, without his Mutilations. It is in Page 93, of the 7th, 8th, and 9th Editions of the *Omnia*, and Pages 94, 95, of the 10th. *But what shall we say to a young Couple, both in Health, that live in Peace and Harmony, and have been a considerable time striving to render themselves delightful and endearing to each other? How shall they practice this forbearance, when every Night, naked, they lie in the same Bed together, as most mean People can make no other shift? This to some would be an insupportable Temptation; but what Reasons, what Inducements, shall make them undergo this severe Abstinence, or rather ex-cruciate themselves with this intollerable Penance? What hopes have they to excite them to this extraordinary piece of Purity, or what can frighten them from an imaginary Sin, against which there is no express Command of God? nay, which way shall they imagine that to be a Transgression, concerning which the Scriptures are altogether silent, both Old and New Testament?*

THIS Paragraph my Adversary Quarrels with for its Lasciviousness, and in the middle of his maim'd Citation of it, bids the Reader note the *Air of my Writing*: Then skipping sixteen Lines, as I have hinted already, he falls foul on my asserting, that the Marriage Bed cannot be defiled without a third Person. *This*, says my Adversary, *truly is a strange Assertion, and can be supposed to be writ or publish'd by none but such whose Heart is boiling full of Lust, or one altogether ignorant of the Scripture. If this be so, why says the Apostle, Heb. xiii. 4. Marriage is Honourable in all, and the Bed undefiled; where is plainly im-*

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plied,

*plied, that the Bed may be defiled, even in a con-
jugal State without Adultery.*

IT is not easy to determine which is more just, the Inference, which in Charity he makes of my Writing, or that which he draws from the Words of *St. Paul*; for I confess I cannot find out what this Text was quoted for; it proves my Assertion even without the restriction which I made, and which my Adversary left out on purpose to serve his Turn. Nothing is more evident than that *St. Paul*, who in this Verse exhorts the *Hebrews* to live Honest, means, that by Marriage, all might shun the imputation of Dishonesty, that Matrimony it self was sufficient to keep them from Blame, and that as soon as a Couple was entered into that State, they might enjoy one another, and yet rest satisfied, that notwithstanding these mutual Embraces, their Bed was undefiled, and they had done nothing that was dishonourable. What the Apostle says in praise of Marriage, he speaks in opposition to the criminal Commerce of Men and Women that are not married together, as is so manifest from what follows in the same Verse, *but Whoremongers and Adulterers God will judge.* After this my Adversary quotes *Mr. Trap, Estius, Dr. Owen, St. Austin, Beza, Lavinus, Seneca*, and several more to prove the fallacy of what he had cited from me, viz. *The Marriage Bed cannot be defiled without a third Person*; not saying one Syllable of the Precaution I had made use of, that might have saved him the trouble of all those Quotations; for if he had set down what he states, it must have been very impertinent to have proved against me, that the Marriage Bed may be defiled without a third Person, by things which I name

my self: As among other things, he quotes from a Learned Divine the following Words. *A good and moral use of the Marriage Bed, is the natural and lawful use of the Wife by the Husband, and of the Husband by the Wife, according to the Law of God, but the excessive use thereof is abusing and defiling it.* The quoting of this would have look'd very silly, if my Adversary had own'd that I had my self barr'd, in Words at length, all Indecencies, and Excesses, that are destructive either to Health or Chastity before I asserted that, *the Marriage Bed could not be defiled without a third Person.*

BUT without this piece of Sincerity, his ingenious Authorship could not have had the pleasure of contradicting me, or shewing how well he was Read, and concluding with this fine Rant, after his Quotations, Page 37. *Who, pretending to strict Piety, could ever be so indulgent to their Lusts, and so immersed in sensual Pleasures, as to suppose that the Marriage Bed could not be defiled betwixt the Husband and Wife, without a third Person? When the Word of God instructs in the contrary; whereunto, I have shewn, our learnedest and soundest Divines do assent. But our Author being a Man of extraordinary Confidence, he thought he might venture his Piece abroad, with no better Authority than his own ipse dixit; since a part of it, in some former Editions, had found such acceptance with some People, and also being a fair Prospect of bringing Gain to himself; expecting, that seeing it had escaped Censure so long. He and it, were both become hardy enough to impute the greatest Nonsense and Deceit upon the World, without any Notice, or any to examine his*
 E 2 Assertions,

Assertions, expose his Weakness, and Contradictions, or discover his Design.

WHEN thus he had taken his fill of laying me on, he begins to think of saving himself: False Quotations, and bare-fac'd Disingenuity he knew were very odious, when they are found out, and tho' he had industriously conceal'd the Page of the Passage which he pretended to quote from me, yet he had reason to fear that some-body or other would hunt for it, and therefore at last he begins to confess, but comes too as willingly as a Bear to a Stake: The manner he does it in, discovers the kind Disposition of his Heart towards me, and gives us no small insight into his Depth and Capacity. It has been very entertaining to me, and I dare say, will give great Diversion to every judicious Reader, that has been attentive on what has been said concerning this notable Censure of my Adversary. The Passage I speak of, immediately follows what I have quoted from him last, and is here (the Comma's before the Lines excepted) set down exactly as it is printed in the *Onania Examind and Detected*.

“ To what I have here said, perhaps our Author
 “ will object, that he had said, that there was a
 “ Decorum to be observed as to the Marriage Bed,
 “ and therefore thought that all Excesses and Indecencies, that are destructive either to Health
 “ or Chastity are sinful.

“ I own indeed, he does say so; and nothing to
 “ his Credit when he has said it: For he tells
 “ you, that there is no Indecorum, Excess, or Indecency, or wronging of Chastity till Health first
 “ is impair'd or destroy'd: For his own Words
 “ you see, are, that Excesses and Indecencies that
 “ are

are destructive to Health, (you see he puts Health before Chastity;) clearly insinuating, when Health is not hurt, Chastity is unwrong'd: But not being his Sentiments, he should rather have said, that there was no Indecorum, where there was no Murder: And that this is his plain Meaning, appears from the preceeding transporting Expression for unbridled Liberty; insupportable Temptation, severe Abstinence, excruciating and intollerable Penance: And also from his ingenious Acknowledgment, that the Marriage Bed cannot be defiled without a third person.

If any of my judicious Readers have ever blamed me for not answering this formidable Author, I doubt a great many more will laugh at me for having taken notice of it at all, and censure me, I'm afraid not unjustly, for throwing away too much Time in refuting such Arguments and Objections as these. But as I have said already in the beginning of this Supplement, I have a great many Readers to please; without that I can assure the Reader, I would never have meddled with one of my Adversary's Size. I beg pardon then for going on, and treating him seriously a little further, tho' I believe a Man might be a very grave Person, and yet laugh heartily at the Criticism I quoted last, concerning my postponing Chastity to Health. Good Philo. Castitatis, dread Champion of Chastity, why should you imagine that designedly I had made Health take the Wall of your Mistress? It was done long before I could know that you would take her Name upon you, and declare yourself her errant Lover. We often put those Things last that we would lay the greatest stress upon:

But you are angry with me, and therefore find fault with every thing I do. If I had said of a great Profligate, that he had broke through all Laws, human and divine, you would accuse me of Impiety, for having openly preferred the Laws of Men, to those of God. In many things it is indifferent, as when I say that I will have either a Green or a Blue, it is hard to determine, which Colour I prefer: But in the Passage you quarrel with, I had good Reasons why I named Health before Chastity. In the first Place, sensual People have no Notion that any thing can be unchaste between a Man and his Wife. In the second, the greatest part would sooner deny themselves a Pleasure, if they imagin'd it would shorten their Days, than they would because they knew it to be a Sin. Thirdly, the Voluptuous, from their Excesses, often receive warning in their Health, long before they would have own'd them to be Excesses in point of Conscience; and examining themselves, they not only perceive sooner a decay of Strength, than a decay of Virtue, but they are likewise vastly more concern'd at the first, than they are at the latter. It was for these Reasons that I put Health before Chastity, with intention to name that first, the Consideration of which, I knew would weigh the most, with those I wrote to.

If I am told, that such a Digression as this, is very impertinent, when address'd to Men who write at random, and know nothing of Language, Diction, or Propriety, I again beg pardon of the judicious Reader, and return to my Adversary. Your Censure, Sir, on the Precedency between Chastity and Health, I own to be very extraordinary; but the Inference you draw from it, in
my

my Opinion, beats it quite out of sight, and is a thing so curious, that I know nothing on Earth to compare it to. If I had forbid a Man to commit no excess in Drinking, either at Home or Abroad; according to your Construction, I give him leave to be as Drunk as he pleases, whilst he is Abroad, and that as long as he commits no excess at Home, drinking can do him no hurt when he is Abroad. But to keep strictly to the thing it self, suppose I had express'd the same meaning in other Words, and said; I think that all Indecencies and Excesses that are injurious to Body or Soul, are sinful; might you not with the same Justice have persuaded the Readers that I told them, *that there is no Indecorum, Excess, or Indecence, or wronging of the Soul, unless the Body is first impair'd or injur'd*: For his own Words you see are, *that Excesses, and Indecencies that are injurious to the Body* (you see he puts the Body before the Soul;) clearly insinuating, when the Body is not hurt, the Soul is unwrong'd; and might you not, with as little injury to good Sense, have said every thing you have added besides?

BUT we'll suppose that I have actually affronted Chastity, in not giving her the Rank that is due to her, and that you, as her Lover, are in the right to resent it as much as if I had not nam'd her at all, yet you know I spoke of Health, and you own that I have barr'd Excesses destructive to Health: you should either not have allow'd this, and pick'd some Quarrel with the Word Health, as you did with that of Chastity, or else not have said; *What, may not the Marriage Bed be defiled by such an excessive Use thereof, as may procure all these Misfortunes; and in as high a degree as what*
be

he says comes by Masturbation: I have known some, who by the excessive Use thereof, have so debilitated their retention of Seed, that Semen cannot rent ad primum contactum Libidinis Virginis: Others, who upon the least amorous Look upon their Wife tho' at a distance, cito Eiaculentur Sperma: Others I have known, who by their Greeds, have effectually digged their untimely Graves, and put themselves irrecoverably beyond the help of Medicine: Others have procur'd to themselves Cancers, Stranguries, Priapisms, &c.

HERE I would ask any Man in his Senses, if there is any possibility that these things could have happen'd, if they had forbore Excesses destructive to Health? But Philo-Castitas will be heard, and is resolv'd that the Precautions I have taken, shall not hinder him from speaking what he has a Mind to say. Here certainly he says, not Dreaming, and too much sleep was the Root of his ailments. Where we tell him, he rejects all this; Was there no defiling the Marriage Bed in all this? Nay, was there no Murder in all this? Had not such Eyes and Hearts full of Adultery, shewn towards their own Wives? Does not this excessive Coition, render the Marriage Bed either Unfruitful; or else only produce such puny, sickly, weak Offspring, as are a Misery to themselves, and Dishonour to the human Race, and a Scandal to their Parents? But I must own, as this may sometimes be owing to the voracious Husband, so, at other times, to some insatiable lecherous Wife, who can never be satisfy'd with Embroidery, of whom the Husband may, from wretched Experience say with Horace, Quod tibi vis mulieris, non est dignissima Barris. Such excite their Husbands by

But, and such other Means as Modesty obliges me to conceal.

I shall make no farther Descant on these Beauties: The Language, the Ingenuity, the Stile, the Coherence; the Reader has it all before him, and can doubt no longer, but that the Assertion is amply made good, which my modest Adversary, in setting forth his Ware, makes in the third Page of his Preface, viz. *Here, you see, what I advance, I bring you Scripture adapted to the Purpose, corroborated by the Judgment also of Commentators and School-Men.* In things belonging to Physick I have quoted some Authors upon several of these things, in this Book, belonging to the Science; And it is impossible that he should have fail'd to convince of his Abilities, every candid and judicious Reader, whose approbation he assures us likewise in his Preface, *he shall make it his Business to purchase.* I shall now quote the Passage it self, as it is in my Book, and which my Adversary has taken a Handle from to shew so much Erudition, and display himself in so graceful a manner. It is Page 93 of the 7th, 8th, and 9th, and Page 95 of the 10th Editions of the *Onania*. I am of your Opinion that there is a decorum to be observ'd as to the Marriage Bed, and therefore think that all Excesses and Indecencies that are destructive either to Health or Chastity are sinful; and for this I have my Warrant from Scripture; but I likewise think that it cannot actually be defiled without a third Person.

No Body will think that I have wrong'd my Adversary, when I have charged his being angry, and blinded with Passion, as the Cause of the Treatment he gives me, on account of this Paragraph;

graph, the more when they shall see how he attacks me, Page 33, where he says, *I beg the Reader's patience a little further before I dismiss this point of the Author's bare-faced discovery of his lascivious inclinations; and also what a poor Divine he is, tho' the Parson took him for one of his own Cloth; sure I am, the Parson was not at pains to give his Book a serious Reading; otherwise I am apprehensive he would have found very little worth in him, to have laid claim to him as one of his Fraternity: I shall quote one Passage out of his Answer to the Lady's Letter, concerning the Use of the Marriage Bed, which pardon me if I do not look upon it to be the most lascivious Rhapsody that I ever knew to fall from the Pen of a pretended, whining, canting Preacher. This was the Introduction he made before the main'd Quotation of the first Paragraph in Page 93 of the 7th, 8th, and 9th, and Page 95 of the 10th Edition of the Onania. The Reader who shall be pleas'd to peruse the Lady's Letter, and the Answer to it, at large, will be able to judge of my Adversary's Candour, and be astonish'd how a Man could be so free of his opprobrious Language concerning a Performance, which he never read but carelessly, and without any Attention, as I have Page 37, aforegoing so clearly demonstrated from his unpardonable Mistake of applying that to Self-Pollution, which I said of the Marriage Bed, tho' it was part of the sixteen Lines, couch'd in the Stroke I took notice of Page 36.*

WHAT he says of the Parson, who took me for one of his Cloth, is taken from a Letter in the Preface to the Onania. My Adversary shall take me to be what he pleases: His Judgment about

about me, or any thing else indeed, shall never make any great Impression on me; but considering the Qualifications, which in his Opinion are requisite to make a Divine, one would not be fond of the Title. Page 32, speaking of me, he says; *one would in all probability expect that such a judging, censorious Person as our Author is, would undoubtedly make a good Divine*; if then when a Man is remarkably Judging and Censorious, we may probably expect him to be a Divine, most of our Readers I believe will fancy with me, that *Phil-Castanet*, throughout his Book, has not conceal'd his Profession so industriously, as in his Preface he seems to imagine that he had.

AMONG the graver sort of my Readers, some I foresee will be displeas'd, that in answering *Phil-Castanet*, I have been somewhat remiss in my Style, and not adhered so closely to the severity that has been all along preserv'd in the Book, to which this is the Supplement. This I must own, was done with Design; the Subject of all Apologies, is but dry in it self; I had many things to repeat, and long Quotations to make. These I thought would be very tiresome to most of my Readers, without something to enliven: For which Reason, and the extraordinary ill Usage I had receiv'd of my Adversary, that had attack'd me with so much virulence, I was resolv'd to treat him in some Places, in a less serious manner than ever I would have done any Antagonist who had behav'd himself with any tollerable Decency. Those again, who delight in gay and sprightly Figures, will imagine that I have little reason to make Excuses for a few ironical Praises, and un-mixed Commendations; I have bestow'd on a
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Man, with whose Authorship it would be ridiculous to be seriously Angry, and they would have been better pleas'd, if I had return'd him his scurrilous Civilities, and been more Diffusive and Particular, in pointing at the weakness and puerility of his Style, and expos'd him with the same Licentiousness, and petulancy of Language, with which he fell upon me, without any Provocation. But it is commonly observ'd, that where there's much *Railing*, there's little *Reason*; and it's reckon'd a sign of the Badness of a Cause, or of the Weakness of its Advocates, when they have recourse to foul Language in defence of it.

I am satisfy'd, and the attentive Reader, who has likewise seen the *Onania Examin'd and Detected*, must know, that I have answer'd all the material Objections that any ways obstructed my view: What this is, I have said and hinted at often, viz. to promote Virtue in general, especially that which assists us in conquering Lust and Impurity, and more particularly that Branch of Uncleanness, that without Witness, may be committed with one's self; that is, to prevent and deter both Sexes, Youth and others, from the heinous Sin of *Self-Pollution*. I have demonstrated that the most considerable part of *Onan's* Sin, for which God slew him, was *Self-Pollution*, even from the Proofs my Adversary had brought to evince the contrary. I have likewise proved, whatever to contradict me he has either extenuated or denied, concerning the enormity of the Sin in the Sight of God, to have been rightly asserted in my Book; that it is practis'd by both Sexes, and that it is of dangerous Consequence as to Bodily Health. These things I have made evident from the

the very Examples unwarily dropt and alledg'd by my Adversary, whilst he was endeavouring to refute me, as may be seen Page 22 and 25; I have also shew'd, that my Adversary's Accusations, as if I had broach'd pernicious Errors, and countenanced and encourag'd Lasciviousness between Man and Wife, are entirely false, and wilful Calumnies, in which no appearance or shadow of Truth is to be found even in his Book, but what are owing to palpable Misconstructions, malicious Insinuations, and such Stratagems in his Quotations, as can only flow from Insincerity, and the utmost want of Candour: By all which I have made it manifest, that what I have said concerning the *Marriage Bed* in the *Onania*, is agreeable to sound Doctrine, and can have no other tendency than to recommend and increase Virtue and Religion, Chastity and good Manners.

THAT I have been so severe against *Self-Pollution*, from a secret Design to encourage *Fornication* and *Adultery*, as my Adversary insinuates more than once, had been so amply refuted in the Book, he writes against, in the Pages 116, 117, and 118, of the 7th, 8th, and 9th Editions, and Pages 118, 119, and 120 of the 10th, that I thought it superfluous to be again mention'd: But to those who never read the *Onania*, what I shall quote from one of them, I hope will be sufficient to remove all suspicion. Having in the Answer to a Letter questioning me on that Subject, given it as my Sentiment, that *Fornication* as well as *Self-Pollution*, were both abominable in the sight of God, and therefore to be equally avoided, I proceed thus: *If I have said any thing that has given the least Handle to any of my Readers, to think*

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that I look upon Fornication as a venial Sin, in comparison to Self-Pollution, or that I would decry the one to encourage the other, which is still more abominable, I am heartily sorry for it, and can assure them, that whoever has misconstrued me in this manner, has been most miserably mistaken; and that neither yourself, nor any other may be so again for the future, I solemnly declare, that the height of my Wishes is to deter both Sexes from Impurity of every kind, and all manner of Uncleanness without exception. The reason why I have said so little of Fornication, and so much against Self-Pollution, I thought would have been obvious to the meanest Capacity: I treat of the one, expressly, and not of the other.

THE *Onania*, is a Book of Morality, and there is nothing I abhor more, than that I should be any ways accessory to the corruption of Manners; therefore my greatest Concern is to demonstrate and convince the Reader, that I have broach'd no false Doctrine, nor pernicious Error, and that nothing is contain'd in it, that can be destructive, or in the least injurious to Chastity, or any other Virtue. It is that which I call material, and without that Consideration, no provocation of Injuries, nor importunity of Friends, could ever have perswaded and drawn me in to answer *Philocastitatis*, or trouble my Head about any thing such an Author could write. As to his other Sarcasms and Conjectures on the mercenary Views I have, the Motives I act from, and the Intentions of my Heart, of which God ought to be thought, and is the only searcher, he is welcome to make as many more; and I can assure him, that they shall never give me one Moment's disquiet, neither

ther will I spend more Time to vindicate the strength of my Understanding, my Capacity in Writing, or Skill in any Art or Science whatever.

SHOULD my Adversary complain that I have left Matters unanswer'd, which he calls material, and imagines that I ought to be more particular on some things he charges me with, let him first reply to the things I have answered already, and overthrow what I have said to confute him; after that I'll do what he pleases; but unless he solidly refutes the Proofs I have alledg'd, and answers without Shifts, or Evasion, to every particular I have touch'd upon; unless, I say, he does that, in a manner closer, more pertinent, and more worthy being taken notice of, than what he has wrote against me already, I shall not give my self, nor the Reader, any further trouble about him: He may write and *aggress me*, (as he calls it) as long as he pleases; before I see such a satisfactory Reply, he shall hear no more of me. In the meantime, let my Adversary hug himself in his own Sufficiency, he shall have my leave to crow, triumph, and rejoyce at the conceit of his Superiority over me, in every respect; and I shall be glad to see him extol to the Sky, the purity of Language, the correct Diction, the fine Sense, and delicacy of Stile; with every other merit of his valuable Work, and depress as much as he pleases the rhapsodical Cant, wrong Reasoning, and meanness of my pitiful Performance.

I have in the *Onania*, answer'd an Objection that was made against some Letters I had inserted, and in the beginning of this *Supplement* I have again obviated what might farther be said on that Head. I have likewise taken notice, as may be

seen Page 24, of what *Philo-Castitatis* charges me with, viz. that I have been injurious to virtuous, modest, and chaste young Ladies, and affronted the whole Sex, by saying, that Girls in Boarding Schools, and often Women grown, were guilty of *Self-Pollution*; and that I had trespass'd against the Rules of Modesty, by naming, in my Mother Tongue, the Distempers which that Practice often was the occasion of. But why this is a greater Affront, than to say that many of them are guilty of *Fornication* and *Adultery*, and have drawn Diseases upon themselves by promiscuous Embraces, I cannot see; especially why it should seem so to a Man who thinks the first named Sin inferiour to, and much less heinous than either of the latter. I have as great an Esteem, and pay as much Difference to the virtuous Part of the Fair Sex, as any Body, but it is an insipid Compliment to them, as well as Stupidity to assert that there are no other: Vice is a Foil to Virtue, and to say that there are many lascivious Women, is so far from being an Affront to chaste and modest Ladies, that it points at, and hightens their Merit. To convince the Reader, that what I have said of Girls and others concerning this Sin, is not a Calumny, or ill grounded Asperision, I shall give two or three Instances, prov'd by their Letters, of Women, that have not only been guilty of *Self-Pollution*, but likewise by the long continuance of that Practice, injur'd their Bodies, and brought themselves into a miserable Condition.

As to the revealing of Secrets, the exposing of Patients publickly, and the breaking of one's Trust, which I have been told are in the printing of Letters sent to me for Advice, I have spoke to
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it already, and am still of Opinion that the Charge is ridiculous, being well assured, when the Names of the Persons remain conceal'd, and the Business likewise which they follow, and the Places of their abode are neither mention'd, nor pointed at, that from such Letters there is no more to be discover'd or gather'd, to any one's prejudice, than there is from every Case and History, related in any practical Book of Physick or Surgery: Not to mention the precautions the Writers of some of them take to conceal themselves, even from me, which make it still the more impracticable, an Instance of which see in the *Onania*, Page 162 of the 7th, 8th, and 9th Editions, and Page 176, of the 10th, from a married Lady, who begins her Letter to me thus. *Sir, Since it will be impossible for you ever to know from whom this comes, I can with freedom relate my Case to you, which otherways I could not have confidence enough, so much as to mention one tittle of it to any Physician living, &c.* As also from another married Woman, which the Reader will see by and by.

BUT before I set down the Letters I intend to produce, I must shew the Reader a Passage of my Adversary, who has blamed me so much for divulging the frailties of the Sex, and is of Opinion that all such matters, if we knew them, ought to be stifled and suppress'd, at least not publish'd in one's Mother Tongue. It is in Page 126, where he says, *A married Woman also, aged about 47 Years, consulted a Physician for Barrenness, from a laxness of Muscular Fibres of the Vagina and Uterus; but examining the Case, and suspecting from both, the Character she went under, and from what*

she said herself, whereby appeared her insatiable furious Lust, by declaiming against her Husband, complaining publickly of his Insufficiency, it was easy to see she had procured it to herself from Friction; wherefore considering her Age, and the little hopes of Success upon such a Patient, he refused meddling. If I had made this Judgment, without any further Proof than what *Philo-Castitis* gives for this bold Assertion, he would, and not unjustly, have call'd me a very censorious Fellow: But I have quoted this only to shew how well my bright Antagonist observes the Lessons he gives, and how carefully he avoids the Faults he charges me with.



To the ingenious Author of a Book entitled
O N A N I A.

SIR,

Feb. the 28th, 1723-4.

‘ I Write in behalf of a young Creature who
‘ has abused herself by *Self-Pollution*; she
‘ has made a Resolution of never falling into that
‘ Sin again, which I hope will move your Com-
‘ passion to give some Relief in this dismal Case:
‘ Sir, I will explain her Case to you, she has a
‘ great Heat in her Privities, and Belly, and
‘ Thighs, with darting, shooting Pains, which
‘ are very great sometimes, and a continual Pain
‘ in her Head, and sometimes in all Parts of her
‘ Body floating about; she has nothing appears
‘ outwardly, nor any thing comes from her, but
‘ her Complaints are all inward, great Pains and
‘ Heat

Heat in the Privities and Belly, as I said before.
 I have writ all her Complaints, she is in great
 Affliction and Trouble for this her sad Condi-
 tion, and is so bashful, that she had died in this
 Condition, if she had not seen your extraordi-
 nary Book, which I bought a Month ago. Sir,
 I apply my self to you in hopes of a Cure by
 some of your proper Medicines; if her wretched
 Condition be past Cure, and you'll not under-
 take it, be pleas'd to direct your Answer for me,
 to be left at the Bookseller's, I will give Mr.
Crouch half a Guinea for your Trouble, Sir,
 when I come for your Answer. Pray, Sir, be
 very private in this Matter, for I am ashamed
 to come of this Errand; but its Charity to
 help them that can't help themselves, and I hope
 she may live and repent of this great Sin, which
 is the desire of

Your very humble Servant,

Anne L.



To Mr. Thomas Crouch, Bookseller, at the
 Bell, in Paternoster-Row.

Mr. Crouch,

I Desire you would give the enclos'd Letter as
 directed, and be pleas'd to send me a Bottle
 of your *Strengthening Tincture* by the Bearer, and
 to send this Letter back, which will much oblige

Your humble Servant, &c.

AND

AND when I send on *Monday*, I desire my enclos'd Letter may be sent back also, with the Gentleman's Answer. The Person that calls for it will ask for a Parcel for Mrs. *Sarah R*——.

To the ingenious Author of *ONANIA*. These.

Honour'd SIR,

Saturday, Nov. 9. 1723.

IT is one of the greatest Afflictions of my whole Life, I am forc'd to acquaint you with the melancholly Circumstances of a near Relation and Friend of mine, occasion'd by the vile Practice of *Self-Pollution*, which she has continued in for a long time, and I fear her Case is too like that of the young Woman, mention'd in the Clergyman's Letter.

SHE has for a long time been very much out of Order, and I could never guess the Reason till I found her reading your Book, since which time she has been extreamly dejected and cast down, and I fear it will affect her Reason if not timely prevented, and therefore, Sir, I hope you will be so good as to consider of her Case, and if there is any help for her to let me know.

I shall in as brief a manner as possible, let you know all the different Symptoms, in hope of your best Advice.

SHE has long complain'd of lowness of Spirits, and Pains in the Head, sometimes on one side, and sometimes of the other.

AND with violent Pains just before the Course of Nature, tho' those are much abated to what they have been six Months ago, and what frights me most, is a Pain in her Nose, and a violent Itching

' Itching all over her Body, but chiefly in her
 ' Head, and the extream Parts. When she told
 ' me these Pains wandered about her Body, I ad-
 ' vised her to have a Physician, but she declar'd
 ' she'd die first, and suffer all the Tortures she
 ' could possibly undergo, and this made it neces-
 ' sary for me to apply my self to you, and I hope
 ' will be a sufficient Excuse for this Trouble.

' BESIDES this, she has had a Weakness occa-
 ' sion'd by the *Whites*, which lasted two or three
 ' Days, but no longer, nor any time before.

' AT present she has a shortness of Breath, and
 ' a Cough, and a constant running at her Nose,
 ' and loss of Appetite, but whether this proceeds
 ' from her great Concern, or the malignity of the
 ' Disease, I should be glad to be inform'd.

' I have sent half a Guinea by the Bearer,
 ' which I beg you to accept of, and another for
 ' a Bottle of the *Tincture*, and shall order a
 ' Person to call for your Answer on *Monday*, and
 ' beg you will let me know what Medicines will
 ' be best for her, and what they will come to, and
 ' when I send for them I will order the Money.

' IT may be necessary to inform you, that she is
 ' 30 Years of Age, and I think began that vile
 ' Practice as early as any ever did, and I know
 ' she has been a very great Offender that way. I
 ' can't get her to be more particular in this
 ' Matter.

' I beg, Sir, you will be so good to excuse this
 ' long Letter, and to let me know, what may be
 ' the worst Consequences of her present Condi-
 ' tion; and it would be a farther Favour to know,
 ' if there is any visible Sign of this Vice in any
 ' part of her Face, discoverable by others. Thus
 ' com-

complying with this Request, will be a great Obligation to

Your unknown humble Servant,

Sarah R—.

Be pleas'd to direct the Letter for Mrs. *Sarah R.* in whose Name the Person shall call for it.

I shall let you know how the Medicines operate, and desire your farther Advice, and if they succeed, shall be very grateful.



This for the good Author of ONANIA.

SIR,

PROvidence has been so kind as to direct me to your excellent Book, call'd *Onania*; I seeing an Advertisement of it in an old News Paper by chance, but it was a great while before I could contrive how to fend for it, and then there was none to be had; I sent three or four times for it, and at last I got one, and read many Cases in it, something like my own Case, but yet of none of my Sex that began the wicked Practice of *Self-Pollution* so soon as my self, for I began with it at 11 Years old, by the Devil's leading me to it I think, and follow'd it till I was Married, which was before I was quite 17, but was always pale and weakly when a Girl, and never had the Course of Nature but twice till I Married; and I must own my farther Wickedness, which was, that I used that base and cruel Practice after I was Married, and had a great deal more Pleasure in it than when

when my Husband lay with me, altho' he is a
 young brisk Man, and till I read your valuable
 Book I follow'd it almost daily, and have been
 married four Years, but never was with Child,
 nor been in Order as Women should be, and
 as other Women are, and have never been right
 well in Health all my Marriage, tho' I have
 took abundance of Physick, but now by reading
 your wonderful good Book I see what the Cause
 is, and thank the Almighty I have left it off; I
 am troubled very much with the Vapours and a
 fluttering and trembling, and I used that Pra-
 ctice the oftner, because it always help'd me in
 the Vapours, and that trembling and fluttering,
 but then I thought it increas'd the Pain in my
 Back, by what used to come away from me, and
 my bearing down of my Womb also, which is very
 much sometimes, and I have a great slipperiness
 of the Womb, as Midwives and Doctors have
 told me, but none of them could ever do me
 any good, but I hope, Sir, that you can without
 seeing me, for I can never see you after telling
 you my Condition, if I die for it: I entreat
 you to assist me, and will pay whatever the
 Charge is, for I would fain be cured, for my
 Husband wonders what is the matter with me,
 for I have not the least desire he should lie with
 me, nor the least pleasure in the Act when he
 does, and my Womb is so slippery, that I am
 told I shall never be with Child till that is cur'd,
 and I want to have a Child. I was sadly put
 to it how to send privately to you, and the Wo-
 man that brings this, is employ'd by another
 Woman, and she don't know me neither; and
 I have sent you a Guinea Fee by her, and pray
 let

let me know if you can cure me, and direct me what I must do, for I am sometimes at my Wit's end that I should be so lustful, and foolish, and wicked, as to bring my self into this sad Condition, and my Husband knows nothing of the Cause of it, but knows I am not as I should be. I must desire you, Sir, to send me back this Letter, with your Answer, and seal them up safe, and the Woman shall call at the Bookfellers for it a *Wednesday* Morning next without fail, and you will oblige,

S I R,

Your most distressed

unknown humble Servant,

Feb. 12.

A. Q.

I sent this Gentlewoman some Medicines, several times, and received divers Letters from her, and among them the following.

To the Author of ONANIA.

S I R,

I Received your Letter of *March* the 11th, and the Medicines you ordered me, and have here sent you a half Guinea Fee ; you ordered me to take a tea Spoonful in five or six Spoonfuls of Whirewine, drinking a Glafs of Spaw Water after it, and to take it Night and Morning, drinking

drinking a Flask a Day, the time this Viol
 lasted, but was obliged to take two tea Spoon-
 fuls at a time, and that did but just keep me
 laxative: This Viol lasted me about a Fort-
 night, I then began with the small one, taking
 25 Drops in Whitewine and Spring Water a
 quarter of a Pint, taking it at 11 in the Morn-
 ing, and 4 in the Afternoon, leaving the Spaw
 Water quite off. Both these Medicines agreed
 very well with me; I was not out of Order till
 Monday before Easter, it was seven Weeks the
 Friday before since I was out of Order; I had
 them about four Days, they were not a clear
 Colour, nor were they so Black as sometimes
 they are. On Wednesday in Easter Week I
 began with the Injection, which I used as usual,
 there came away with it little pieces of Skin
 and Jelly, but not near so much as used to come
 from me: This Day Fortnight my Drops were
 out. I had them this Day Sev'n-night, I had
 them six or seven Days, it was but two or three
 Days above a Month since I was so before, they
 are of a clearer Colour than before. I have
 omitted writing to you till I could send this
 Fee, being very sensible of the trouble I have
 given in writing so many Letters: I believe it
 had been better for me had I seen you, but
 could never think of it without a very great
 uneasiness to me. I should not think much of
 the Expence had I enough to go on with it, for
 I can deny my self any thing in hopes of having
 my Health again, and have done it to the utter-
 most of my Power, and am very thankful to
 Almighty God, who has given a Blessing to
 your Medicines, and return you abundance of
 G thanks

I thank you for your great Care of me, and shall
 ever think my self bound to pray for you, for I
 believe I had continued in this wicked Practice
 as long as I had lived had I not read your excel-
 lent Book of *Onania*. I have a great deal of
 Pleasure in the Act, but cannot tell if I have so
 much as other Women have, and great Inclina-
 tion to it sometimes, which causes a little bearing
 down of the Womb, and the bearing down of the
 Womb for a Day or two when I am first out of
 Order. I hope my Womb is not so slippery as it
 was, and hope I shall gather Strength every Day,
 and then believe I shall be better; but I think I
 keep the *Seed* after Coition longer than I used to
 do. The Person I employ in this Matter is almost
 ready to lye-in, as soon as please God she is up
 again you shall hear from me again. Pray let me
 have a Line from you to-morrow Morning, and
 you will very much oblige

Your most Afflicted

Humble Servant,

April 29, Thursday
 Morning 8 a.
 Clock.

A. Q.

ANOTHER Fault that has been found with
 the *Onania*, is the strict Severity with which it
 forbids *Self-Pollution* at all times without excep-
 tion, or the least indulgence on any Emergency
 whatever. Those who endeavour to extenuate the
 Sin of *Onan*, pretend that *Masturbation* may be
 allow'd of, when perform'd without lustful Ima-
 ginations, and sometimes become necessary for
 the sake of Health: They will have it, that for
 want of Evacuation the *Seed* corrupts, or at least,
 that by its returning through the *Spermatick*
 Veins,

Veins, it fills the Mass of Blood with noxious Particles, that may be the occasion of several Distempers. I had a Letter sent me, wherein this Opinion is strenuously maintain'd and confirm'd, by Quotations of several Authors of great Repute. But as it seem'd to me, that those Arguments were only alledg'd to puzzle the Cause, and oblige me to give it under my Hand that *Masturbation* was not only an indifferent Action, but likewise, that in many Cases it might become necessary, so I wrote an Answer to it, in which I refer'd to another Answer, where I had made it appear, that in vigorous People, who could only make this Plea, *Nocturnal Pollutions* would answer all the occasions for Evacuation that could be required. The Letter was sign'd *Philaethes*, Page 121, of the 7th, 8th, and 9th Editions, and Page 123, of the 10th, of the *Onania*, and the Answer follows it, both which I refer the Reader to.

AFTER that, I receiv'd another Letter on the same Subject, and I own that I have heard several make the same Objections since: I am well assur'd, that if once it is taken for granted, that *Masturbation* is no Sin, if committed for Health's sake, it will be a vast inlet to Wickedness, and be perpetually made a Handle of by lustful People, to indulge themselves in their Uncleaness, and justify an abominable Practice, which they know that they are only prompted to by their own lascivious Inclinations. To prevent this, I desire the Reader carefully to weigh what I have said on this Head, Page 113, of the 7th, 8th, and 9th Editions, and Page 115, of the 10th, of the *Onania*. But let us suppose a Man really labour-

ing under such a Retention, and actually suffering the ill Consequences of it; as dimness of Sight, Vertigo, Dulness, and Melancholly, and whose Circumstances in the World, hinder him lawfully to converse with a Woman, I cannot see why he should not look upon this in the same manner as he would upon any other Affliction sent him by the Hand of God, either for Tryal or Chastisement. Let him apply himself to a skilful Physician, and I can assure him, that there never was a Distemper, produced in a Body otherwise Healthy, a Semine diutius retento, that was not or might not have been easily cured by Diet and Exercise, and perhaps a little Bleeding. I write to Christians, and such as value their eternal Welfare beyond all other Considerations. Should a Man pamper his Body, and indulge himself in Sloth and Idleness, when he is complaining of Ailments of Repletion, he would be the cause of his own Disorder himself. If a Man is sincere in his Religion, would he not rather abstain from rich Meats, and strong Nourishment, and by hard Labour and Fasting, mortifie his Flesh, than wilfully offend God to obtain the same Ends?

To prevent this plausible Plea of the *Seeds Retention*, from doing any further mischief to Chastity, I shall set down a curious Piece, concerning the return of the *Seed* into the Blood, of which in an Advertisement, at the End of the 9th Edition of the *Onania*, I said that a Gentleman, a Stranger, had been so obliging as to refer me to, by a Letter from the Country to the Bookseller, but came too late to be inserted. The Letter is this.

To

To Mr. Tho. Crouch, Bookseller, at the Bell, in
Pater-noster-Row, near Cheapside, London.

SIR,

“ Observing in the Papers an Advertisement
“ about your Book under the Title of
“ *Onania*, I remembered there was something in
“ the *Acta Lipsiensia*, very proper to your Pur-
“ pose. It is, *Schmiederi Observatio de Seminis*
“ *Regressu ad Massam Sanguineam*. You will
“ find it in Tomo 5^o. *Supplementorum ad Acta*
“ *Eruditorum quae Lipsia publicantur* in 4^o. Lips
“ 1713. Pag. 408. If you think proper you may
“ acquaint your Author with it, which he will
“ insert either as it is in the Latin, or will
“ translate it as he sees fit. If this is too late,
“ or known before, there is nothing lost but the
“ trouble of reading this, and no more need be
“ said,

From your unknown

Friend and Servant.

THE Latin Original, from which I have trans-
lated this Observation, as follows, may be found
in the said *Acta Lipsiensia*, mention'd and re-
fer'd to in the above Letter.

*The Observation of L. Salomon Sckmieder,
concerning the Seeds return into the Mass
of Blood.*

“ **A**S sometimes I have been meditating on va-
“ rious natural Subjects, as the human
“ Body, the wonderful Structure of it, its Moti-
“ on, Humours, &c. I thought, that among other
“ things, the *Genital Liquid* well deserved to be
“ more narrowly enquir’d into. And the exa-
“ mining into the Nature, the Constitutive Parts,
“ the Vessels, Receptacles, and Secretion of it,
“ has brought to my Mind, some Things concern-
“ ing its Motion; not that which is Ejaculatory
“ and excited in *Coitu*, or by another filthy *Tuili-*
“ *lation*; nor yet its own private or intestine
“ Motion, which that it must have, we are pretty
“ sure of, from the spirituous and sulphureous
“ Particles it abounds with: But the Motion I
“ mean, is a progressive one, from its Recepta-
“ cles, back again into the Mass of Blood, and
“ several Things have induced me that I shall
“ believe and assert, that there really is such a
“ Motion, so long, till the contrary shall plain’y
“ and evidently be demonstrated to me. To get
“ some light into this Matter, I perus’d abund-
“ ance of Authors, both Antient and Modern,
“ Phylological, as well as Anatomical, but to
“ little or no purpose, for I have been able to find
“ little or nothing in any of them, concerning
“ this progressive or circulatory Motion; except
“ in

" in *Hippocrates*, in his Book, *de Genitura*.
 " The Words from which, it may be gathered
 " that *Hippocrates* was of this Opinion, in the
 " Latin from him are these Words. *Nam Simul*
 " *ac Genitale Semen oritur Caro & extrema*
 " *Cuticula rarior evadit, venulaeque magis quam*
 " *antea aperiuntur.* Et Paulo post. *Qui vero*
 " *etate adhuc puerili Eunuchi existunt eam ob*
 " *causam neque in Pube, neque in meato pilas*
 " *habent levesque toti sunt, quod, cum nondum*
 " *via Genitura facta sit, nusquam rarefcit summa*
 " *Superficie, nam quemadmodum paulo ante*
 " *me dictum est intercepta, est Genitura via.*
 " In English these. For as soon as there is Seed
 " made, the Flesh and outward Skin become more
 " porous, and the little Veins are more open'd
 " than they were before. And a little after he
 " says, But those, who are yet in their Childhood,
 " or else Eunuchs, have for that Reason no Hair
 " either on the Pubes or Chin, and are all over
 " smooth, because no Passage being yet made for
 " the Seed, the outward Superficies is no where
 " rarefy'd; for as I said a little before, the Pas-
 " sage of the Seed is stop'd up.

" FROM these Words I think it is evident,
 " that *Hippocrates* has made mention of this Pro-
 " gress of the Seed into the Blood and Body;
 " whilst he asserts, that by this same Seed, the
 " Flesh and outward Skin are rarefied, that the
 " Beard and Hair on the Pubes might come
 " through, because then there is a Passage made
 " for the Seed, which before the Years of Pu-
 " berty, and in Eunuchs is yet stop'd up. *Rolfinch*
 " just hints at it, and at the same time denies
 " this Circulation of the Seed, as will appear
 " from

from his Words. *The Ostentatious Name,*
 says he, of *Circulation*, gives no rest to the
 Curious. *The Seed* seems not to circulate either
 within or out of the *Testicles*. The *Vigour*
 which the *Testicles* add to the *Body*, ought
 not to be ascrib'd to their *Bulk*, but to their
 Power. Yet I won't deny but that some *Seminal*
Atoms may be mix'd with the *Blood*, from the
 remainder of what serves for the *Nutrition*
 of the *Testicles*, and which is received back
 in the *Veins*. That these Words intimate a
 Regress of the *Seed* into the *Blood*, is unde-
 niable, but they are not strong enough, and
 a few *Atoms* are not sufficient to procure the
Body Mettle, and add *Strength* and *Vigour* to
 it, and it must not be a small *Quantity* of them,
 that would be able to have that Effect. *Tauvry*,
 speaking of the use of the *Seed*, in regard to
 the *Body* it is made in, and considering it on
 account of the visible Effects it has upon the
Body, comes without doubt in the Opinion
 of its circulatory Motion. I shall transcribe
 the Passage entire; it is worth reading, and
 runs thus. No *Body* doubts but that we owe our
 Origin to the *Seed*, and that whilst it regene-
 rates us in other Beings, very like our selves,
 it renders us as it were *Immortal*: But it is
 more difficult to trace and know the use it is of
 to the Subject itself in which it is produced.
 Yet we see that it gives us a certain degree of
 Perfection, *Strength*, and *Vigour*; because
Eunuchs, *Women*, and those who by excessive
Venery are enervated, are like *Children*, da-
 rardly, and imperfect. For the same Reason,
 it produces a *Beard*, and makes the *Voice* of

“ a deeper Sound. And as between an Eunuch
 “ and another Man, there is no other differ-
 “ ence than what relates to the production of
 “ this Liquid, it is very probable that this same
 “ Liquid, returning into the Mass of Blood, is
 “ the Cause of those remarkable Effects.

“ THESE are the Words and Arguments of
 “ that Author, to which I shall add my own
 “ Reasons, to confirm this Opinion. The first
 “ and weightiest is the smallness of the Seminal
 “ Bags, and the continual and daily afflux into
 “ them. That they are small, we are convinc’d
 “ of by our Eyes, for they are not three Inches
 “ in length, and hardly one Inch in breadth and
 “ thickness, tho’ on one side they are commonly
 “ somewhat bigger than they are on the other.
 “ Now let any one well consider the smallness of
 “ these Vessels, and the daily influx of Seed into
 “ them, which no Body can deny, unless he de-
 “ nies likewise against all Reason and Experience
 “ the Circulation of the Blood, the undoubted
 “ Cause of the Secretion of all Humours in the
 “ Body good or bad: Now let, I say, any one
 “ well consider the continual appulse of *Seed*,
 “ and the smallness of these Seminal Bags that
 “ are no ways capable of receiving and contain-
 “ ing only such a quantity of *Seed* as must be
 “ made in seven or eight Weeks, (I will say no-
 “ thing of many Years) and so long till a Man
 “ lawfully cohabits with a Woman. As these
 “ things then are inconsistent together, so it is
 “ requisite that the *Seed* goes off again to the
 “ Mass of Blood, or the Body, for the already
 “ named Reasons by *Tauvry*, and others yet to
 “ be alledg’d. The change likewise that is ob-
 “ serv’d

serv'd in the temperament of the Body after
 Castration, helps plainly to prove this progres-
 sive Motion of the *Seed*. For it is manifest
 that Animals, after their *Testicles* are taken
 away, grow fatter, are more languid, and less
 courageous. It is among other things likewise
 to be minded, that in *Eunuchs*, the Hairs of
 the Beard and Privities don't fall off before
 Castration, and that if in the Beard or other
 Parts, they are not come out, yet they never
 will as they are observ'd to do in those that are
 not Castrated. The privation of Virility
 likewise changes the Voice, which becomes
 more sharp after it. It is reported of *Stags*
 that are fit for Copulation, that if immediat-
 ly after the shedding of their Horns, that fall
 off every Year, they are deprived of their Vi-
 rility, no new Horns will ever grow again.
 This Motion of the *Seed* is moreover proved
 from the rank Smell and Taste in some Brute
 Beasts, and the Flesh of them, as also the stated
 Periods on which their desire of Copulation
 returns. What becomes of all the *Seed*? Where
 is it hid when those Animals don't Couple
 with their Females? To say that then no Secre-
 tion of *Seed* is made, is speaking against all
 Reason and Experience. There are the Organs
 set apart for that Secretion, which according to
 the Laws of Nature, are ever employ'd in their
 Office. There is the Matter, viz. the Arterial
 Blood from which the *Seed* is seperated. Ex-
 perience teaches us likewise the presence of the
Seed in Animals at all times. Dissect an Ani-
 mal when you please, the *Seed* Bags will ever
 appear turgid with recent *Seed*. I believe
 more

moreover, that if the *Seed* did not circulate in
 the Body, it would be utterly impossible for
 unmarried Men to abstain from *Fornication*, by
 reason of the ever growing quantity of *Seed*,
 and the continual prickling that it would give
 to abominable Lust, not to speak of the vari-
 ous and most dangerous Diseases, such an a-
 bundance of *Seed* would produce, if the quan-
 tity of it could no way be lessened but by Ma-
 trimony. But God, who abominates *Impurity*,
 has in his Word severely forbid *Fornication*,
 which he would not have done, if Men had
 been left destitute of the Means to avoid it.
 If we say otherwise, we must believe God to
 be the Author of Sin, which is Blasphemy.
 What is to be said of the Chastity of the Pa-
 triarchs and other Holy Men? was there in
 them not likewise a Circulation of the *Seed*?
 very probably there was. In their Bodies
 was a perpetual Circulation of the Blood, and
 a continual Secretion of *Seed*: They had the
 same Parts and Organs, and yet felt no disor-
 derly Desires from them: They lived a Holy
 Life, and were contented with a spare and
 simple Diet, as is witness'd of them in Holy
 Writ. In the same manner Men might live
 Chastely now, if they would but do their Duty,
 and what the Word of God commands them.
 The *Seed*, according to the Laws prescrib'd to
 it, cannot excite Men to commit such Sins;
 the same quantity as goes from the Blood to
 the *Seed* Bags, returns and goes from them into
 the Blood again. But it is true that a Man
 may spoil and disturb this Motion of the *Seed*,
 by excesses in Diet, and various Meats and
 Liquors

" Liquors that either augment the quantity of
 " Seed too much, or render it sharp, or else ob-
 " struct the Vessels, and so cause a stagnation and
 " corruption of the Seed; so that afterwards it is
 " no wonder that very often disorderly Motions,
 " evil Concupiscencies, and from thence various
 " sorts of Diseases are produced. And it seems
 " not improbable, that a stagnation of the Seed
 " occasion'd by Obstruction, and an acrimony
 " contracted from thence, ought sometimes to be
 " reckon'd among the morbidick Causes of a
 " *Furor Uterinus*, *Priapism*, and *Satyriasis*. This
 " is evident from what is often observ'd in Wo-
 " men troubled with the *Furor Uterinus*, viz.
 " that upon rubbing the *Pudenda* with *Musk* or
 " *Ambergrease*, or giving them Glisters of the
 " some nature, great Quantities of Spermatick
 " Matter are discharged, with immediate Relief
 " of the Patient. From what has been hitherto
 " said, I think it is manifest, that the Seed from
 " its Vessels, returns into the Blood, and from
 " that again into them; but where is the Passage
 " through which it is carried? This I confess we
 " know little of, but then our want of Know-
 " ledge is no reason we should deny that there is
 " such a Passage. Our Ignorance and Diffidence
 " cannot take away the Truth and Reality of
 " Things. Tell me pray which way is it, that
 " often from an *Empyema* in the *Thorax*, an
 " *Imposthume* hid in the *Abdomen*, or an *Inflamma-*
 " *tion* of the *Pleura*, *Lungs*, &c. the purulent
 " Matter is carried to the Urinary Passages, the
 " Guts, or the Mouth? We see that in a *Pleu-*
 " *risy*, the Matter is most commonly discharg'd
 " at the Mouth, but then at other times we find
 " likewise

likewise that it is brought away with the U-
 rine and Excrements. Nay, what is still more
 to be admired, several hard Substances that had
 been swallow'd, as Pins, &c. have through the
 Urinary Passages been brought away with the
 Urine; as we have had several Examples at-
 tested by Persons of Worth and Credit. Mis-
 cell. N. C. 4. II D. 10. III. P. m. 4. and
Act. Eruditor. Mens. August. Anni MDCCXII.
 P. M. 347. Which way could these things
 get to the Urinary Vessels? That the Blood
 carried them with it through the Arteries,
 Veins, and Capillary Vessels, is very difficult
 to conceive. Let any one who understands
 Anatomy, weigh and consider the curious Pro-
 gress, and many crooked windings, the Chyle
 from the Stomach is forc'd to make to get into
 the Blood: Let him consider moreover the va-
 rious windings and capillary Vessels through
 which the Blood circulates, and compare to it
 these hard Substances, and then judge whether
 they can as easily be carried to the secretory
 Organs of the Urine, and with the same faci-
 lity be separated from the Blood, as the Urine
 is, without wounding the Vessels. The above-
 mention'd *Tauvry*, is of Opinion, that the
Seed, through the Pores of the Veins, goes
 back into the Mass of Blood, which regress
 he conceives to be made in this Manner. The
Seed, says he, included within its Vessels,
 ferments, and by continuing there, gets
 a Constitution it was not endued with
 before, viz. it acquires more Motion, and
 is more Subtilized, so that returning into
 the Mass of Blood, it there brings forth
 H those

those Alterations, which it could not have pro-
 duced, unless it had been rectified and exalted
 in the Seminal Vessels. When these Vessels
 are once fill'd, and more Seminal Matter comes
 to them, that which is contain'd in them, is
 forc'd, by degrees, to go off into the Pores of
 the Veins, and circulating with the Blood, by
 its glutinous Quality, in a manner involves,
 and withholds the Spirits, and hinders the dis-
 sipation of them. This is the Reason that,
 when in the Venereal Act, great quantities of
 this Oily Substance, at often repeated Times,
 are exhausted, the Spirits fly away, and from this
 Principle arises the Debility of those that are
 destitute of this Liquid. Monsieur Bayle, whom
 I have quoted before, is of the same Opinion.
 As to my self, I believe that the Seed being
 attenuated and subtiliz'd in the Testicles and
 Seminal Vessels, returns by the Lymphatick
 Vessels, which together with the *Vasa deferen-*
tia, ascend into the Abdomen, and there dis-
 charge their Lympha in the Chyliferous Vessels,
 and that after this manner it is carried again
 into the Chyle and Blood, to the great use of
 the whole Body. I heartily wish, that the most
 Skilful Anatomists, and Philologick Writers
 of the greatest Penetration, would further en-
 quire into this Affair, the clear Knowledge of
 which, would be of immense Utility. What
 has been said concerning this matter here
 shall suffice; the candid Reader I hope will
 take it in good Part, friendly desiring him, if
 he knows any thing better, he would amend
 this, and communicate it to the Publick. For
 why should I (to end with the Words of Der-

lingius

“ *lingius*, in *Præf. Obs. Sacr. p. 1.*) refuse to
 “ submit what I say to the Judgment of the
 “ Learned, when I examine the Sentiments of
 “ Learned Men my self, and freely give my Opini-
 “ on of them? This I know, that I shall al-
 “ ways think it an Honour as well as Advantage,
 “ to be admonished and taught by Men versed
 “ in this sort of Studies; but the raw Judgment
 “ of the Ignorant (which often prevails now
 “ a-days) I shall contemn without fear. For in
 “ our Age we see the same thing which formerly
 “ *Anacharsis* wondered at among the *Greeks*:
 “ That Artificers struggled together for the Prize,
 “ and were judg'd by those who were no Artificers.

FROM this Observation of *Sckmieder*, it is
 evident, how little stress ought to be laid on the
 Arguments built upon the *Seeds* returning into
 the Mass of Blood: But to those who complain
 of too much Vigour, and are destitute of Nocturnal
 Emissions, I must once more recommend what
 I prescrib'd before, viz. *Hard Exercise* and a
spare Diet: Those who would have helps from
 the *Materia Medica*, must be content with such
Recipe's, as against plethorick Habits, and ex-
 cessive Repletions, are to be met with in Physical
 Authors, or else consult a Physician. The Re-
 medies which my Adversary Names, are the fol-
 lowing. Take *Seeds* of *Rue* and *Chaste Tree*,
Roots of *Water-flag*, of each a Dram; *Lettuce*
Seeds two Drams and a half; *dried Mint* three
 Drams; *Loaf Sugar* one Ounce, make a Powder;
 mix; a Dram whereof let be given in thin
 Whitewine, two Hours before Dinner, for some
 Days together. Or else *Juice* of *Lemons*, with
 H 2 Spirit

Spirit of Turpentine and *Camphir*. He recommends likewise *Emulsions*, made of *Hempseeds*, *Chaste-Tree Seeds*, *Melon Seeds*, and *Poppy Seeds*, whereto may be added *Camphir*, *Spirit of Vitriol*, a few Drops of it in any *Liquor*; or, which is better, says he, *Crude Niter*.

THESE, and Hundreds of other Prescriptions to the same Purpose, may be found among Practitioners; but of the vigorous Men, who might really stand in need of them, I am certain, that not one in fifty, would have recourse to such Medicines; but I dare promise likewise to all who will be sincere in this matter, and make use of the two things I named, *Exercise* and *low Diet*, that not one in a Thousand will ever be afflicted with any Distemper occasion'd by a *Redundancy* of *Seed*.

As to the *Recipe's* of some Medicines, which many, who know no better, have laid a great stress upon, on finding them stand recommended in *Physical Books*, it is too notoriously known, they have often done more hurt than good, whether from the disingenuity of the Prescribers, or ignorance of those who have applied them, or their mistaking the Case, they have been said to be good for, I won't say; but we are too well satisfied, that at the best, no dependance can be made on many regular Prescriptions in some Books commend'd, much less on the bare promiscuous nomination of *Ingredients*, where neither the *Quantities*, nor *Qualities*, *Compositions*, *Time*, nor *Manner* of giving them, are in the least taken notice of: This is what my Adversary has done, in the last mention'd things, out of meer Kindness, for the benefit of his Readers, as he would have them to

to believe; but I appeal to all judicious Physicians, whether it is not the most uncertain, unintelligible way of Prescribing, and what can in no wise, in the way they are mention'd, stand the Patients in any manner of stead. All People know, or should, that the most prudent care possible ought to be taken, in the Compounding, and Administring of Remedies, even of those for external, as well as internal Use, and even by Men of the best Skill and Probity; for so different are their Principles, and so various their Operations and Effects, that the most salubrious Ingredients, if not well Prepar'd, and exactly Dos'd, or are ignorantly put together, may prove, upon Application to be of the most pernicious Consequence imaginable. We have upon Record what Mischief was done by the use of an Injection only, prepar'd by a Quack, for a married teeming Woman, who had a *Gonorrhœa*, the Receipt of which he took, as he own'd, from a Physical Author: It indeed stop't the *Gonorrhœa*, but destroy'd, not only all future Conception in the Woman, but absolutely extinguish'd, for ever after, all manner of Inclination to, or Desire after Venery; nay, caus'd her to abhor the Thoughts of Coition, and spurn at her Husband's attempting any thing with her of that Kind, to both their disquietudes all their Lives after. And if Medicines used in such a manner, have had those severe Effects on some, and been fatal to others, what may we apprehend from those which are commonly given at the Mouth, when Persons altogether ignorant of the Practice of Physick, shall undertake the Preparation, and Administration of them. I knew my self, a *Tumour*, or Swelling of one of the *Testicles* in a young

Gentleman, which might easily have been reduc'd by proper means, at first, (it happening by the regurgitation, or precipitate return of the *Seed*, on its being stop't by a surprize, as he was in the Act of *Polluting* himself, and highten'd by the titillation to the point of Ejaculation) brought to be as hard as a Board, and bigger than one's two Fists, to the utter extinction of his Fertility for ever, by the improper Applications of an ignorant Fellow.

I shall make no other Apology for printing some other Letters that have been sent me. I have said enough on that already, and am satisfy'd that a great many of my Readers will be glad to peruse them, and most of those who wrote them, not displeas'd to see them inserted; to prove which latter, the first shall serve me for an Argument and an Example.



To the Author of ONANIA.

SIR,

Cicester.

IF you continue your Thoughts of printing a Supplement to the Book *Onania*, and if the merit of this Letter can contribute in the least to the dreadful appearance of this odious Sin, I should be oblig'd to you, good Sir, to let it find place in your next Edition.

SIR, I am a Divine, and very nearly ally'd to the Gentleman that sent you the Letter sign'd T. B. and though I seem to favour what you have been a little too hard upon in my Opinion,

yet

yet I must own, your Goodness ought to be acknowledged by at least all poor Sufferers by this abominable Practice of *Self-Pollution*: Notwithstanding I am Conscious to my Crime, I can't be perswaded that after any Passage has been made through the *Penis* by the *Seed*, either by *Self-Pollution*, or the Carnal use of a Woman, that Nocturnal Pollutions is as natural as it is for the *Seed* to grow; for Instance, was the Bladder to be ty'd up till by fullness or stirring it made its way, would not the Water, and doth it not vent it self as often as full, or occasion? Nor do I believe it any Crime any more than the first that made the way, nor hurtful to the Body, except very frequent, or oftner than at the Seasons of the Moon, which in my Opinion is rather a release and refreshment to the Body than a hurt.

As to *Self-Pollution*, I was very easily perswaded to the guilt of it, your Book did no more than confirm my Doubts, which was not great enough to confirm any Resolution, notwithstanding the ill Consequence that attended it as to my Body, had given me to think it not so Natural as using the *Seed* in the way it was design'd for, which had made me almost abandon the Practice, but not before I had very much abused my self with it, and I believe should a great deal more, had not I reflected on the manner of doing it in private, which gave me a suspicion (though I was very young) of the uncleanness of it, and the undecency of acting it, which was all I could imagine might be meant in Scripture of *Self-Pollution*, by the Name of Uncleanness; but then again I was not

not satisfied there was any such thing practis'd in those Days: As to the Text you quote of *Onan*, I never could look on that but as his Disobedience to God.

So as this was a little Pleasure to me, I us'd to practice it as I found my Body would bear it, once a Week or so, till I was so happy as to see your most excellent Thoughts on the Subject; nor was I long before I perus'd it through, with a serious Consideration on every Page, and am as fully convinced of my guilt, as I am of the hurt I have done to my Body, the Particulars of which I should not relate, but do affirm I really believe those Cases that has been sent you may be very true; and as to the other Sex, I was very well acquainted with a young Woman that follow'd that detestable Practice till she was wore to an Anatomy, her Skin was as yellow as Saffron, and so short breath'd she could hardly go, and at last died in a most miserable Condition, not much unlike the young Woman you gave the Particulars of; and the Wretch that taught me the way to *Pollute* my self, has made himself a Spectacle to the World, and I had injured my self very much before I knew what I did, but am now I think almost come to my natural Constitution, and as strongly resolv'd never to be guilty any more of this grievous Sin of *Self-Pollution*, and by this entire Reformation I don't doubt but to bring my Body, &c. into a right Disposition; I a little doubt if so right as if I never had known this wicked Sin.

AND as to Nocturnal Pollutions, I believe they will never hurt my Body, nor lay any weight on my Spirits, as knowing they are
owing

owing to Thoughts and Dreams, which we are not Masters of, if we are of our Hands; as to the method of preventing it I can't comply with at all.

I am in so good a way at present that I want no Advice, but if I should, I will send a Gratification. I desire you would add this to the Supplement, and if I have err'd in any part, I desire to be convinc'd, which you may very easily do, I having so good an Opinion of you, good Sir, and am your

Sincere Admirer, and

Saturday, August

Thankful Servant

the 3d, 1723.

Z. B.

P. S. ALTHOUGH I have not done my self so much damage as to want a particular Medicine, I could heartily beg all young People would abandon that damnable Practice of *Self-Pollution*, on the Peril of ruining both Body and Soul.

AND married Folks are the eternal Shame of this Life, as well as the just Punishment they may expect in the next. I send this to Town by a Friend, because I would not put you to Charge. I don't doubt but through my Advice, most in this Town reads this Book, and will for ever think themselves oblig'd to the Author of *Onania*.

SIR, When I see the Supplement advertised, I think to send for several Dozens of them.

To

To the Doctor.

Honoured SIR,

I Have taken four Bottles of your excellent
Tincture, and find my self (blessed be God)
chearty and well; my only Grievance is now,
that I have Nocturnal Emissions frequently when
I happen to dream of any Obscenity, but al-
ways find a delectable Sensation) which common-
ly is once or twice a Week. I am now going
to take your *Prolifick Powder*, which I hope in
God will finish my Cure. I shall leave this with
Mr. *Crouch*, and beg that you will write a Line
or two to certifie me of my present Condition.
I'll send a young Gentleman for it next Week.

SIR, Yours, &c.

Good SIR,

London, Jan. 26, 1723.

I Have received your last Edition of *Onania*,
and in the several Letters sent you, I read
somewhat of my own deplorable wretched
Condition: I hope Thousands will have cause
to bless God for so necessary and laudable an
Undertaking, viz. the exposing (in my Opini-
on) one of the most vile and abominable of
Practices. As to my own Case, I think it so
far exceeds all that are mention'd in your Book,
that if it might be of service to any one Person
in the World, to deter them from so heinous
and hurtful a Sin as that of *Self-Pollution*, I
should be glad on that account, though I own,

as to my self, I think my Case remedyless; for
 my Circumstances, to which my Sin has brought
 me, as to the World, are so low, that I cannot
 expect Relief, and the horrors of my Consci-
 ence, upon a reflection of a Life spent in de-
 filing my self this way, I cannot express, and in
 my Opinion is the beginning of that Worm
 that never dies, and that Fire that shall never be
 put out. To represent my Case as short and yet
 as clear as I can, it is this, When I was about
 14 Years of Age, and then at School, I was
 very subject to listen, and give great attention
 to any filthy nasty Discourse that I heard from
 my School Fellows; this I nourish'd and che-
 rish'd, and though to my knowledge I don't
 remember I met with any Instance of any Lad
 guilty of the Commission of the Act, yet in a
 little time, from frequent vile Thoughts I went
 to the Practice of this Sin, and it is almost in-
 credible to think (as it is terrible for me to
 write of) how often in a Day I was guilty of
 this; at this time I must own I had little, if
 any notion of this Practice being sinful, my
 chiefest Concern was, to take care I was not seen
 by any Persons at the time of my committing
 this Fact, and though I had a very good Edu-
 cation, and Religious Parents, and so was pre-
 served from other Vices, yet this I never heard
 them or others speak of, at least in its proper
 or particular Name. In the frequent Practice
 of this I continued while at home, and about a
 Year and a half after I come to *London*, and
 was put Prentice to a *Linnen Draper*, where I
 met with (from my Fellow Prentice) assistance
 in this vile Practice. Some Occurrences falling out,

I was removed from thence, but I still found
 my Inclination strong to this vile Sin, not yet
 imagining any evil in it, having never read or
 heard of *Onan's Sin* till I saw your Book, about
 eight or nine Years ago, whilst I was a Pre-
 n-
 tice; after I had read it I was under great Con-
 cern of Mind, and wanted relief for Body and
 Mind, but knew not how to represent my Case
 to any one. I was all this while subject to
 Coughs and other Illnesses, and grew very little
 in Stature. I had not your Book long before
 some Body in the Family found it, but I never
 knew who it was, nor durst I ask after it. For
 some time I strove hard against this vile Practice,
 I promised, and vowed I would not be guilty of
 it, and used all the means I could think of to
 prevent this Sin; but so strong and violent was
 my propensity to this Sin, that it was hard to
 keep from it one Week, and I afterwards had
 the misfortune to meet with some Persons that
 pleaded a necessity of Nature for this Practice,
 but after this I could not be brought to think it
 was no Sin. I have made several attempts to
 alter my Condition, and to enter into a married
 State, but have been disappointed. I now
 write to you, good Sir, under great Extremity,
 my Body is brought very low by this vile Pra-
 ctice, I have for a long time had a violent
 Cough, and have frequent reachings though I
 bring up but little; my Head is often in Pain,
 as also my Back, and great weakness in my
 Limbs, my Head also is very cloudy, and Eyes
 weak and dim. I have not lately been guilty of
 this vile Practice, but I look on this not as the
 effect of Virtue, but rather Incapacity. Sir, it
 would

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would be a deed of Charity if you might be prevail'd upon to assist me in your Advice, as to my Body and Mind: My Circumstances are very mean, but if ever I should be in a Capacity to requite you I shall not be ungrateful; I must perish without some Assistance, and I know not to whom to apply to in this sad and sorrowful Case if you refuse to help me; for the sake of my poor Soul I entreat some Advice from you, that I may not be brought to that Dilemma to conclude there is no Hope for me, but that I must perish: Pardon my Importunities, it proceeds from the Sense I have of my miserable Case, and that Readiness you have shewn to relieve Persons in Distress. If you think this Account of my Case may be of any Service, you have my free Consent to publish it, I am

Your sorrowful Petitioner

Onan.

P. S. If you'll favour me with any Answer, direct for *Thomas F—*, and I will get a Friend to call for it in a few Days.



For the worthy Author of ONANIA. These.

SIR,

Feb. 11, 1722-3.

I Have taken what you sent, and find the Operation the same as the last, only I observe I make Water with much stronger Stream than
I before:

before : I wath'd as you directed and find it
 answer the Expectation ; but how shall I know
 whether I have the strength of Retention, with-
 out a close Communication with Women, which
 I have refrain'd lest it might obstruct the per-
 fecting of a Cure I almost despair'd of when I
 first wrote to you. If you please to let me know
 some of the Symptoms of a compleat Cure, you
 will highly oblige him that hath a profound Re-
 spect for you

Your very humble Servant,

S. P.

P. S. WHETHER you think it proper to send
 me any thing more, or not, or whether it may be
 more convenient to stay longer, to see what the
 Effects may be of what I have taken already, I
 refer to your Judgment.

SIR, I humbly beg you would excuse the tau-
 tology of my Letters, for at sometimes I am not
 without fears lest I should never be cured, which
 makes me so urgent to know what are the Signs
 of Restoration.

SIR,
 GOING into a Coffee House the other Day,
 and taking up one of the News Papers,
 the first that offer'd to my view, was the Adver-
 tisement of your excellent Book call'd *Onania*,
 which I read over with great Attention, and too
 well knew my self guilty of the most abomina-
 ble

' ble Sin you there treat of. My Curiosity did
 ' not here end, for I went the same Day and
 ' bought the Book at Mr. Crouch's Shop, and at
 ' Night read it through with great Circumspecti-
 ' on; and on thorough Consideration of the ma-
 ' ny Arguments you there make use of, I resolved
 ' never to commit the Crime any more, having
 ' practis'd it very frequently, till within this Week,
 ' for about these three Years; sometimes once,
 ' other times twice or thrice a Day, just as my
 ' Inclination suited, not thinking 'twas so great
 ' an Offence to the Almighty, as I am now con-
 ' vinced it is; though indeed I must confess I
 ' generally had some terror on my Conscience
 ' either before or after the Act; but that and my
 ' corrupt Nature admitting of a Parly with each
 ' other, the latter generally came off the Victor:
 ' But now I hope God will have mercy on me, and
 ' with my own Endeavours, endue me with suffi-
 ' cient Grace to withstand this and all other evil
 ' Temptations for the future; and likewise en-
 ' crease these sparks of Virtue, which already I
 ' find kindling within me, that they may become
 ' a consuming Flame to destroy all the wicked
 ' Allurements of Satan, which tend to nothing
 ' but Damnation.

' THIS accursed Practice was taught me when
 ' I was between 14 and 15 Years of Age, by my
 ' then Bed-fellow; before which time I had not
 ' the least Thought of any such thing, he telling
 ' me 'twas as great a Pleasure as lying with a
 ' Woman, which he had no sooner mentioned,
 ' but my sensual Appetite took the Hint, and put
 ' it in Practice, my only Inducement being meer
 ' Curiosity, little thinking then 'twould prove of

' so dangerous a Consequence, as I now find it
 ' has, both to Soul and Body; the former for
 ' certain being not (while this Sin is follow'd)
 ' concomitant with any thing Divine, since the
 ' Apostle St. *Paul* says, that the Holy Spirit will
 ' not dwell within a Polluted Mind; and as for the
 ' latter, that does and has sufficiently suffered
 ' (and I pray God that may be its only Punish-
 ' ment) since my Constitution is wholly spoil'd,
 ' and my Joints enervated; for in the first place
 ' I am troubled with a prodigious trembling all
 ' over me, especially my Hands and Arms, toge-
 ' ther with Pains in my Head, Loins, and Back,
 ' as well as about those Parts that have been most
 ' contributing to this detestable Wickedness, not
 ' omitting the almost continual emittance of
 ' Urine I have too been troubled with, for these
 ' nine Months past, though but a small Quantity
 ' voided at a time.

' I shall always hold my self infinitely oblig'd
 ' to you, tho' unknown in Person, and for ever
 ' acknowledge the great Service done my Soul:
 ' But I hope you will have some Compassion too
 ' on my Body, it being in the Condition I have
 ' related, by prescribing some more particular
 ' Rules than specified in your Book, for my com-
 ' mon Diet, (since my Circumstances won't per-
 ' mit the following your Physical Directions)
 ' whereby I may abstain from any thing that may
 ' be detrimental to me hereafter. If I am for-
 ' happy to have my Request fulfill'd as to this
 ' Point, I beg you'll be pleas'd to direct your Let-
 ' ter with the initial Letters *W. S.* to be left at
 ' Mr. *Crouch's* till call'd for.

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“ If you think proper, I am very willing this
 “ or any part of it may be inserted in your next
 “ Edition of *Onania*, that by this my Example,
 “ others may be deterr’d from the like Enormity;
 “ which perhaps, had not I had the good Fortune
 “ to have seen your Book, might have suddenly
 “ brought me to my Grave, which would have
 “ been a sad thing for one of my Age, having not
 “ as yet seen 18 Years.

“ PRAY, Sir, excuse this Trouble, and believe
 “ me to be with much sincerity,

S I R,

London, Sept.
 3, 1720.

Your most Obedient

Humble Servant,

Unknown



To that ingenious and learned Gentleman the
 Author of *ONANIA*.

Worthy SIR,

London, Feb. 1. 1722-3.

“ TWO Twin-Brothers, among the many of
 “ your Scholars and Patients, make bold
 “ to trouble you with the following Lines. ‘Twas
 “ but very lately since we happen’d to see an Ad-
 “ vestisement in the daily Papers, of a Book en-
 “ titled *Onania*, which led us to a farther Curio-
 “ sity of buying it; and having diligently perused
 “ it,

it, are thoroughly convinc'd how great our Error has been, in thinking the Sin you so finely treat on but an innocent Diversion: There has been so mutual a Love between us even from our Infancy, which oblig'd us not to keep or conceal any thing from each other.

WE were about 17 Years of Age when first we practis'd the Sin of *Self-Pollution*, we being now full 20; it came to us at first entirely thro' Nature, not by any evil Conversation: The first time we perceiv'd our Seed it surpris'd us very much, yet the uncommon titillation was pleasing to a great Degree; but then it growing Customary to us, and our Manhood riper, we used it more frequent, and thought it much better to quench our lustful Desires that way, than carnally having to do with the Female Sex, and we believe that was the only Motive that induced us from that Sin, and we were willing (as we thought) of two Evils to choose the least; we have neither of us used it to excess, but are both of weakly Constitutions, (except in our Manhood): We do verily believe, had not your excellent Book been publish'd, we had always been ignorant of the prejudice we did our Bodies as well as our Souls, by committing that so heinous (yet undesigned and unknowing) a Sin.

THE occasion of our giving you this Trouble is, we are both troubled with several Pains and Ailments, not usual, and now we perceive by many Instances in your Book, from whence they proceed; we have till now kept it secret, and not made any Body acquainted with it, which are as follows.

' I am troubled with a violent weakness and
 ' pain in the small of my Back, which is to that
 ' extremity that if I stoop down at any time, I
 ' am scarce able to raise my self up, and a small
 ' faintness and weakness all over me, and a pain
 ' and swelling in my Testicles; and ever since I
 ' left off the Practice, which is about 10 or 12
 ' Days, I am very often troubled with I think
 ' Nocturnal Pollutions, that's wasting my Seed in
 ' my Sleep; especially when I have a pleasant
 ' Dream, and then when I rise my Back is worse,
 ' and then I find a Pain (though not violent) in
 ' my Groins.

' MY Brother has a violent weakness and pain
 ' in his Groins, accompany'd with large Kernels
 ' not usual, and a flushing in his Face, and other
 ' small weaknesses.

' BOTH of us are very spare and lean, though
 ' pretty tall, and I believe this Practice has been
 ' very detrimental to our growing in bigness.

' AND, good Sir, as you have writ your Book
 ' for the good of Mankind, we desire your speedy
 ' Answer, with Advice according to your real
 ' Sentiments of each of us, in a Letter left at Mr.
 ' Crouch's for us: Our Names must be conceal'd,
 ' therefore I hope without Offence we may sub-
 ' scribe our selves with the utmost sincerity,

SIR,

Your obliged humble Servants

Castalio and Polydore.

N. B.

N. B. WHATEVER Medicines you prescribe us, pray observe it must have no Operation upwards or downwards, nor so as to hinder Business or going abroad.

P. S. 'TWOULD oblige us to the highest Degree if you'll please to print our Letter in your Supplement.

PLEASE to intimate your Fee, and it shall be left at Mr. *Crouch's* for you, upon the receiving your Answer, which shall be call'd for in two or three Days.

WON JUD



SIR,

I Am one of those young Persons who have brought themselves into such Circumstances, as greatly to stand in need of those Directions of which you are capable of giving; I have offended the Almighty God, and wrong'd my own Body, by that abominable and odious Sin of *Self-Pollution*: Since you have allowed others to lay open their Cases before you, in order to give them your Assistance, I likewise take the same liberty hoping you will be pleased to afford your Assistance. Sir, I shall lay my Concerns open to you, that you may be the better judge of them, which I shall do as briefly as is possible; I have committed that heinous Sin four times, the first time was about six Months ago, the other three times a Month following each other; no ill Effect succeeding, only after every commission of it I found a stoppage in my Head, and a pain in my Back, as if I had a great Cold, which

which continued four or five Days ; but the last
 time that I committed it, the stoppage in my
 Head was attended with a great pain in my Back
 and Testicles, which turned to a great pain in
 my left Thigh. I applied my self to an Apo-
 thecary of my Acquaintance about six Weeks
 ago, (which was before I met with your Book)
 who advised me to take some Diet-Drink, which
 I did about a Gallon, which purged me pretty
 much, but did not remove the fixed Pain in my
 Thigh, and made me so weak that I had Noctur-
 nal Emissions twice a Week, and the next Day,
 after each Emission a pain in my Back ; but now
 the Emissions which I have, which are about
 once a Week, are not attended with any Pain.
 I find my self weak and faint, and have a weak-
 ness in my Privy Parts, so that when I make
 Water, it does not come away with so great
 force as it used to do. I have a sharpness in my
 Back, which shifts from one Place to another ;
 and I have sometimes the pain in my Thigh and
 Back. My Intellectual Faculties are much im-
 pair'd, and my Memory is very bad, and my
 Nerves are weak and have often a trembling ; I
 have a stupid Pain in my Head, and a Giddiness,
 and am apt to be drowsy and low Spirited ; my
 Voice is not so strong as it used to be. I thank
 God I am brought to a thorough Sense of my
 Sin, (which is in some measure owing to the
 reading your Book) : I have enclosed Half a
 Guinea. I shall call at your Bookseller's for an
 Answer on *Friday* next, hoping you will be
 pleased to give me Directions for my Cure. I
 should have taken the *Tincture* according to
 your Directions, but having taken the Diet-
 Drink,

Drink, I did not know whether it might be so proper without your Advice. If you please to give me your Opinion, whether in time I may recover my former Vigour and Strength, if I refrain from committing that foul Sin, which I promise to do, Divine Assistance accompanying my Endeavours. Sir, pray pardon the Freedom which I have used. I am,

SIR,

With the greatest Respect

Your most obliged Servant

(though unknown)

Thomas D—.

I am about 20 Years of Age, and of a weak Constitution.

PRAY advise me in your Answer whether Bathing will be of service to me, or if not, pray give me your Advice what will.

BE pleased to direct for me, and I will call at your Bookseller's for it on Friday.

*Domine,
Oblitus fui Narrare te quod habeo Maculas Rubras, & Lenticulas in Nasu meo.*

PRAY do not omit to advise me what to do in this Case.

T. D.

UPON my Administring due Medicines to this Gentleman, he was recover'd, as may be seen by the following Letter, which he sent me.

SIR,



SIR,

Wednesday, Nov. 27, 1723.

AFTER long and continued uneasy Thoughts,
 and tedious Ails, I am perfectly free from
 all those pains, &c. which heretofore I have
 complain'd of. I took the two Gallipots as you
 directed, and found a surprizing Alteration in
 me for the better, after taking the last of them.
 I am now as brisk and lively as ever, my Emissi-
 ons are regular and pretty frequent; I am strong
 and of a healthy Disposition, but have not the
 least Inclination to *Masturbation*, having so
 dearly paid for it in Body and Purse. I am
 afraid I am surfeited of Marrying, for if the
 forcing the Seed from me has caused such Dis-
 orders in my Seminal Vessels and contiguous
 Parts, I am perswaded that in Coition (as I
 suppose is oftner than once a Month, which was
 the time I ceased between each Action) there is
 a greater quantity of Seed necessary, and con-
 sequently it must occasion greater Pains. I have
 had many Thoughts about it, (not that I have
 any Proposals of Marriage) therefore a Line ei-
 ther in the Negative or Affirmative, will highly
 oblige

Your most humble Servant,

(Under many Obligations)

T. D.

I think

I think I am not quite so strong in making Water as I used to be.

If you'll please to leave a Line at Mr. Crouch's I'll call for it this Week.

Dear SIR, March 26, 1723.

I Am another poor afflicted Creature, who by the accursed Practice of *Self-Pollution*, have brought upon my self those Miseries which do justly attend those who give themselves up to that vile Practice: Sir, my Case is this, I have been guilty of this Practice from the Age of 10 or 11 Years old, and cannot remember how I came by this Criminal Knowledge of my self, and have been guilty of it in a very profuse Manner, so that I often wonder that I have not long e'er now murdered my self by the frequent Practice of it for so many Years, being I am now above 20 Years of Age: I can impute it to no other but to the great Goodness of Almighty God. I have been leaving it off ever since I happen'd on your Book, which is about a Year ago, since then have committed it but three or four times, and have made a solemn Resolution never to commit it again, yea I hate and detest the Thoughts of it.

I am still very strong and active, have a very good Stomach and Appetite, which I am wonderful amaz'd at; the chief things I am sensible of as an effect of this cursed Practice, is a pain and weakness in my Back and Reins, I am sensible also of a weakness in the *Penis*, though not to the loss of Erection, for those I have sometimes

' sometimes once a Day, sometimes twice, but
 ' generally in a Morning about the time I wake;
 ' the Squirt which drives out the Water is pretty
 ' much weaken'd, and I feel and am sensible of
 ' my Spirits being very much sunk; another
 ' thing I am sensible of is, that upon Riding
 ' chiefly, I have a bearing down upon the *Testi-*
 ' *cles*, which I thought at first had been Wind,
 ' but now I believe is another Effect of that cur-
 ' sed Sin, and those Vessels which leads down to
 ' the *Testicles* are sometimes very tender and pain-
 ' ful, and seem sometimes to be swell'd.

' I never had the carnal Knowledge of Woman
 ' but once, which is about four Years ago, and
 ' never offered it but once since, to a Woman who
 ' would have received me whilst in her Menstrua,
 ' but I was not able at that time to touch her,
 ' which is something better than a Year ago, and
 ' my not being able that time to touch that Wo-
 ' man, has sunk my Spirits very much, though at
 ' other times I had Erections very often, but then
 ' was deprived of it; those Erections which I have
 ' now are not so strong I think as formerly: I have
 ' sometimes a small Gleet, a Seminal Matter issu-
 ' ing from me, but very small; I have had but
 ' one Nocturnal Emission of *Semen* within this
 ' three or four Years, and that was by a hurtful
 ' Dream. I am in very good Circumstances, and
 ' had an offer of Marriage made to me very late-
 ' ly, but am not willing to make my Addresses to
 ' any of the Fair Sex till I can find that my Spi-
 ' rits are again revived, and that the Generative
 ' Parts, which are very weak and feeble, are
 ' brought to their right Tone. Indeed by the long
 ' practice of this forcing, (forcing I may well call
 K it,

it, for I committed it so often that I was forced
 to study and contrive to trum up some new filthy
 Imagination, whereby to render the Commission
 of it the more easy) I say of this forcing unna-
 tural Sin, the natural Use of Women is become
 more undesired by me, for my Inclinations to
 Venery are very weak; and you may wonder to
 see, that in the first part of this Letter I say I am
 still strong and active, so I am in all the other
 Parts of my Body, they being very quick and
 nimble, and very strong. Sir, I have reason to
 bless the Day that ever I saw your Book, for I
 do verily believe had I not seen it, that I should
 have gone on in the same Sin; and very probably
 in that inveterated State in which I now am,
 might have Married, and by that means might
 have made my self miserable for ever, but I
 hope you will have pity upon me, and give me
 such Directions as you shall think proper.

(1st.) For my pain and weakness in the Reins
 and Back. (2^d.) For preventing any sort of
 Gleet or Seminal Emission. (3^d.) To strengthen
 the Penis and Squirt which drives the Water.
 (4th.) If it is in your Power to prevent that
 pressing or bearing down upon the Testicles, and
 to strengthen them, and those tender Vessels
 which lead down to them. (5th.) To recover
 the lost Tone of the Generative Parts, and to
 excite a true natural Desire. (6th.) To revive
 and quicken my poor sunk Spirits, which are
 sunk to the lowest ebb.

Now Sir, as I have related my Case to you as
 large as I can, and I do not doubt but out of
 your great Pity you will do for me what you can,
 in giving of me the best Advice, and in sending

and

and ordering of me the best Medicines you can for my Case, I have here enclos'd a Guinea for your Fee, which I desire you to accept of a poor Creature that shall always pray for you. Please to send your Answer to Mr. *Crouch* who is Advertised in your Book, and by whom this Letter comes to you, and to whom I shall send on *Sunday* next five Pounds, to pay for such Medicines as you shall order me: If you give Orders for me to take of the *Tincture* and *Powder*, please to advise me of what distance of Time one from the other; and if you order me the *Injection*, with what force it should be Injected. I would take the *Tincture* and *Powder* with the *Restoring Drink*, being I am willing to have a Cure as soon as possible. I would beg of you to let Mr. *Crouch* have the Orders and Answer to me without fail, time enough for the Messenger to have the Things on *Sunday* at Mr. *Crouch's*, for I am going to some considerable Distance from the Place where I now am, and if they are not ready, then I shall miss of them; its very probable you will hear more from me as I find myself, and you will remember my Letter by my Name; with this I shall conclude, being I doubt I have already tired your Patience, and am

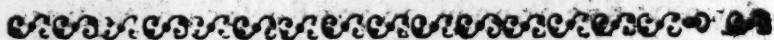
Your unworthy humble Servant,

Paracelsus.

You need not make any other Direction than for *Paracelsus.*

(100)

I sent this Gentleman proper Medicines, which perfectly restored him. He is since married, and on coming to *London*, with his Lady, appointed me a meeting at a Tavern, where he thank'd me for my Care, and made me a Present of some Guineas over and above for the Medicines he had.



SIR,

I was a long time before I could get one of your Books, after they were publish'd in the News Papers, although I sought carefully; for finding my self in such a bad State of Health, and could get no Help from our Country Apothecaries, to whom I applied my self, but concealing (as I now believe) the real Cause from them, found no help from their Medicines, but still growing rather worse, thought my self in a sad deplorable Condition, when being at *Oxford* at our last Assizes, met with one of your little Books, the reading of it was some Satisfaction to me, it so nearly hit my Case, which is as follows.

I lived till the Age of two and twenty very Chaste in all Respects whatsoever, when by meer Accident found the way of *Self-Pollution*, which I follow'd for near seven Years, finding no other harm to my Body than lowness of Spirit, heaviness, and some pains in my Head and Back, and a weakness in my Hams, all which I really believ'd was occasion'd by fatigue of Business, and the ill managing my self, never being of a very strong Constitution, but now I believe otherwise; for about two Years ago the *Gonoerhaa* seized

me

me, which was attended with pains in making Water, and held me near a Month, then stopping of its own accord, after which for some short time I was pretty well, but then followed (and ever since I have been afflicted) with pains in my Head, Bowels and Stomach, but very much in my Back, which is got up to my Neck and Throat, which is sometimes sore, and both sides my Neck attended with uncommon Pains; the pain in my Back shifts itself in divers Manners and Places, likewise my Arms at sometimes are in such Pain as I can scarce lift them to my Head, beginning at my Shoulder Joints, and runs down my Sinews to my Wrists and Knuckles; also inward Tremblings, palpitation of the Heart, and I have had a small *Gleet* ever since the *Gonorrhoea* stopt, but clear and thick, besides inward sharpness in my Body, and of late have observed an inward pain in my Body, which moves downwards to my *Testicles*, as a weakness with pain in my Knees, which pain goes down to my Anles by my Shinbone; and I have had a scorbutick Humour all over my Skin for near seven Years past, and can't get rid of it, although I used means several times for that purpose, and I think all the Parts of my Body are out of Tone.

I own I had carnally to do with a Woman once, and that was about a Month before the *Gonorrhoea* ceased, but very slightly, for I believe she was a Virgin, and I went no farther than for a Man to do with the purest as ever was, the first time of Tryal, and I never touched a Woman before nor since, and unless the redoubling

the Strokes injured me, I am at a loss to know what did in that Coherence.

So you see what a bad state of Health I am in, and can't be relieved, therefore intreats your Favour to form a right Judgment of my Case, and do all you can to relieve me, for if you should fail, I cannot expect any help from any other Person.

For I have applied my self to a Physician, and told him my Case, who believed I had received some Hurt from a foul Woman, and gave me Physick accordingly, but had not the desired Effect, so whether it is all owing to the first mention'd Cause, or partly the latter, I leave that to your Judgment, for I have left nothing out as might inform you in order thereto.

THE Person that bears the Letter to you being an intimate Friend of mine, knows the whole Matter, so if there be occasion you may ask him what Questions you please concerning me; for I could write more of the oddness of my Complaints, but thinks I have been somewhat tedious already, concludes my self

Your most Humble Servant,

Nov. 26,
1722.

The Afflicted Onan.

AFTER the first Medicines I gave this Patient he sent me the following Letter.

S I R,

add: 103 for even you should I. 103 for even

SIR,

I Have been at *Whitney* twice for your Medi-
cines, as you promised should be sent by
Whitney Carrier, the next Week after my Friend
was with you at the *Crown Tavern* on *Ludgate-
Hill*, and can't meet with them, so I think you
have not sent them, which I very much wonder
at, as you should neglect your Patients, consi-
dering the nature of the Case, which will admit
of no other Physician to consult with. I have
taken all the *Drops* you sent me, and thought
my self much better during the taking them,
but it is three Days since I have done taking
them, and I fear as all my Complaints will re-
turn for want of the rest of your Medicines to
compleat the Cure, which I heartily desire you
will send by the Return of *Whitney* Carrier, who
Inns at the *George Inn* at *Holborn-Bridge*, and
will be there on *Wednesday* next; also I desire
you to send me a Letter by *Whitney* Post, by his
next Return, to satisfy me as they are coming,
or the Reason why, which I shall receive on
Thursday next if you don't neglect me, which I
beg you will not, for I am not a little impatient
about the matter; be pleased also to send a Di-
rection what Meat, Drink, and Exercise is best
in order for the Cure.

The soreness in my Throat is rather worse
than better, as I complain'd of in the Letter I
sent you, for the soreness is got nearer my Head
than before, but all other Complaints I thought
much

much better. I suppose you have not forgot the
Directions given, which was for

Your Humble Servant,

Oxfordshire, Dec.

21, 1722.

C. R.

If the Things are not sent you may put in the
Parcel, one of your Books of the last Editions,
and I will be sure to order your Pay the first Op-
portunity.

Note, The neglect complain'd of in this Letter,
was in the Carrier, who left the Parcel behind
him that Journey.



To the ingenious Author of ONANIA. These.

Worthy SIR; Oxon. June 24. 1723.
THIS not above a Week ago since your excel-
lent Treatise concerning *Self-Pollution*
came first into my Hands; after a perusal of it
with some Attention, I could not forbear wishing
with the Gentleman of *Dublin*, that I had met
with so good a Discourse on that Subject seven
Years ago. As you have, Sir, approved yourself
the *Æsculapius* of the Distress'd in this Way, I
beg leave to lay before you my Case, which in
short is this: I am one of the many unhappy
young Fellows who without regard to Consci-
ence, Health, or Reputation, have very greatly
injur'd my self by that abominable Practice you
have

have so justly condemn'd: 'Tis now more then five Years since I first defil'd my self with it, at which time I frequently practis'd it, and continued in the vile Drudgery with small Intermissions for a considerable time; but being naturally of a good Constitution, I did not very soon perceive any Prejudice: I can't say to a nicety when I became first sensible of Injury done my self, but I believe 'tis more that three Years ago, when it discover'd itself by a weakness in the small of my Back, and in my Hams and Toes after but moderate Walking; besides, I laboured under involuntary Nocturnal Emissions, foulness of Urine, whose Colour I have observ'd to be sometimes Wheyish, and at others Brown, or a little inclin'd to Blood: I am now near 23 Years of Age, and have for the last Year or more in a great measure left off that vile Practice; and O that the sad Effects of it had likewise ceas'd; but alas they still remain and get force: My Urine is generally pale or foul, my Head very much disorder'd and confus'd, which is always a prodigious hinderance to Study, and sometimes an utter Disqualification, my Memory is particularly affected, an exceeding faintness of Spirits is generally upon me, which (excepting some few Intervals when it abates) renders Life itself irksome: I should not omit to inform you, Sir, that for a long time, in a greater or less degree, my *Testicles* have been lax and cold to the touch for the most part, and the Left more especially impair'd in bigness. There is a particular in my Case, which I think I ought not to conceal from you, because I did not meet with it in all the Representations sent to, and

publish'd

publish'd by you; it was usual with me after *Masturbation* (which I can't now reflect on without the greatest Horror) to check the Emission of the Seed entirely. You can't but imagine from the detail of Symptoms I have given (and more I might have reckon'd up, as shooting Pains, difficulty of Breathing, &c.) that my Condition is as deplorable as it is deserv'd; but I hope 'tis not irretrievable.

BEING in the Country part of the last Winter, and all the Spring, I took both Balsam of *Capiwi*, and Oyl of *Sassafras*, two things which I observ'd to be recommended as good for a *Gonorrhoea*; my Urine was much mended as to its foulness for a time, but it is since return'd in a great measure. Pray, dear Sir, be pleas'd to take my Complaints and Case into a serious Consideration. I have already lost too much time, therefore I beg that immediately upon the receipt of this, you would favour me with an Answer, with Thoughts upon my Case, and Directions as well what Medicines are proper, as in point of Diet, Exercise, Sleep, &c. at what distance of Time the *Strengthening Tincture*, and *Prolifick Powder* are to be taken from each other, and any thing else you shall think necessary. I hope you'll be able to judge of my Case without my coming up to *London*, which I would not do if there be not an absolute Necessity for it: I would not have too great a Quantity of the Medicines sent till I find their Efficacy, but this I leave to your Discretion: If you think fit, I should desire *Quantum sufficit* of the three *Essences*, and *Volatile Salt*, with *Chocolate* and Confection of *Alkermes*, to make the Cordial Draught,

• Draught, as likewise some of the *delectable*
• *Balsam* ready prepar'd. I earnestly wish for a
• speedy Answer, (which may be left at Mr.
• *Crouch's* in order to be sent with the Medicines)
• and beg your acceptance, Sir, of this small Fee,
• (my Circumstances not permitting me to present
• a greater). I hope your Goodness will excuse
• the tediousness of this Letter, and that it will
• find you as willing as you are able (through the
• Blessing of God) to relieve

Yours to Command.

PRAY give me your Opinion of Cold Baths, I
shall be ready to follow any Directions.



To the worthy Author of the Book called
ONANIA.

Worthy SIR,

Monday, July 29. 1723.

• HAppening to read your excellent Book of
• *Onania*, which I heartily wish I had been
• so happy as to have perused nine Years ago,
• would prevented that shameful Practice and de-
• testable Sin, I have for so long been guilty of;
• being ignorant of the heinousness of the Crime,
• and the ill Consequence that now attends it, and
• hopes through God's Mercy, and your Assistance,
• to find Relief in this unhappy Circumstance.
• Sir, my Case is as follows: When I make Wa-
• ter, as soon as I have done I feel a great pain in
• my Belly, I generally have a pain all over my
• Privy

* Riving Parts, and am afraid the violence I have
 * used has strain'd the Veins, they look so red; I
 * have wandering Pains all over me, but especially
 * the small of my Back, and insides of my Thighs,
 * besides a pain in my Head, and such sleepiness,
 * and dulness, that I am hardly fit for any Busi-
 * ness. I eat my Meat very well, and can Work,
 * Sleep, &c. blessed be God for it, but drinks
 * very little, because I think it increases my Pain.
 * I do declare I never had carnal Knowledge of
 * any Woman, but unfortunately learn'd this dis-
 * mal Sin of my Bedfellow when I was 12 Years
 * old, and God knows us'd it several times a Day
 * for a long time, and then made Resolutions to
 * leave it off, but in a little time fell to the fre-
 * quent use of it again, for which I humbly im-
 * plore the Divine Mercy for my poor Soul and
 * Body. Sir, I hope you will be pleased to consi-
 * der my deplorable Condition, and if you please
 * to leave any thing for me at the Bookseller's, I
 * will get a Friend to call for it on *Tuesday* next,
 * near Six a-Clock in the Afternoon, and he shall
 * bring Money along with him; but must make
 * bold to let you know I am a working Man, and
 * at present in mean Circumstances, therefore de-
 * sires your Charitable Consideration, and likewise
 * the favourable Construction of these imperfect
 * Lines, which bears no resemblance with your
 * excellent and ingenious Book. Sir, I beg of
 * you to excuse this Liberty, and shall evermore
 * continue,

SIR,

Your very humble

Servant to Command,

J. P.

One

ONE of my Stones is at present exceeding painful and I think is swell'd.

A Gentleman, who was recommended to me by a former Patient of mine, for an imbecillity of the Genitals, and violent Pain in his Back, Testicles, and Groins, I administred the proper Medicines to, and cur'd him in no long time, upon which he wrote me the following Letter.

SIR,

THIS is to let you know that by Heaven's Grace, and your Care, I am now out of the Labyrinth I have for so long time been involved into; and do not doubt but I shall by the continuance of both be made a perfect and sound Man both in Mind and Body; for when the latter is well, the former is calm and sedate: This is a Favour for which I shall for ever earnestly thank Heaven, and pray that all Blessings may attend you on Earth, and an eternal Crown of Glory in the World to come; this is the wish of him that shall wait on you at Eleven this Morning, and is with all his Heart,

SIR,

Your most humble,

Tuesday, May

5, 1724.

And for ever obliged,

Servant to command,

J. G.

L

To



To the Author of *ONANIA*.

SIR,

LATELY seeing your *Onania*, and knowing
 my self guilty of the Sin declaim'd against
 in it, although God knows I never thought it a
 Sin before I read your Book, which have now
 made me very sensible it is, and I heartily ask
 God's Pardon for committing so great a Crime;
 and believing I have injured my self by such
 abominable Practice, desire you would be pleas'd
 to appoint me a Place and Time where and when
 I shall wait upon you, to advise with you about
 my Case, which I fear is bad enough: I beg
 your Appointment may be within a Day or two,
 I being oblig'd to go out of Town on the latter
 Part of this Week for some Time; I shall
 thankfully give you a handsome Fee, and in
 complying with my Request you will oblige your
 unknowing

Monday, May
 4, 1724.

Humble Servant,

J. D.

P. S. PRAY be pleas'd to leave your Answer at
 Mr. Crouch's, and I shall send for it to-Morrow in
 the Afternoon.

SIR,



SIR,

Nov. 7, 1721.

I Have read your Book with much Pleasure and Satisfaction, though not without the greatest Concern for the Unhappiness of Mankind, many of whom are ignorant of the Sin, and I believe the greatest Part of the fatal Consequences that attend the Thing you treat of; a Thing *Detestable* in the Sight of God, *Destruktive* of Themselves, and *Ruinous* of all Posterity.

As to the 1st, Never any Crime was punish'd in a more exemplary Manner, the first that is Recorded to have been guilty of it being struck dead upon the Spot, and though no doubt there were some particular aggravating Circumstances in his Case, yet, abstracted from these, there is sufficient to let us know the Almighty's abhorrence of the Fact itself, and therefore the extream Danger of ever committing it. As to the 2d, The many Instances you have given, and the Thousands more that might be produced, too plainly demonstrate the Truth of it. And as for the 3d, This necessarily follows from the foregoing, for if we destroy our own Being, at a time when we are capable of, and should be giving it to others; or, which is all one, if we incapacitate ourselvies for the continuing our Species, there is most certainly the ruin of Posterity, and a Period put to the future existence of Mankind. Now what can there be of a more monstrous nature? in what view soever we consider it, whether from Scripture, Experience,

or Reason, 'tis every way shocking, and includes
 in it the most comprehensive Guilt. 'Twere
 easy to expatiate and shew the Infallibility of
 these Assertions at large; but this is not my Bu-
 siness or Design, and if it was, 'twould be
 needless after what you have said upon the
 Subject. In short, Sir, your excellent Treatise,
 if a proper Regard be had to it, I take to be an
 effectual Antidote against a reigning Vice, that
 has done more Mischief than perhaps all other
 Vices together; there may be Books of more
 Art and Cunning in the World, but I question
 whether any have done more real Service in it.
 Sir, I heartily wish you well, and you shall be
 sensible e'er long that I do, and that I am both
 able and willing to serve you; at present I can
 only subscribe my self

Your sincere Friend, &c.

J. P.

SIR, I should be glad to have half an Hours
 Conference with you, at any time you shall ap-
 point betwixt this and *Monday* next, being then
 to go for *Cambridge*, therefore direct for me, at
Richard's Coffee-house near *Temple-Bar*, and
 I shall be obliged to you for your Answer.

~~~~~

Doctor, *this Instant July 3,*  
 SOME time before *All Saints* last I very  
 accidentally met with a Book call'd *Ona-*  
*nia*, which I perus'd, and heartily wish I had  
 seen

I feel it 12 Years sooner, because I must own my  
 self guilty with those unfortunate Men that  
 have made their Complaints to the ingenious  
 Author of that Performance, and the sight of it  
 might likely have prevented me from the abo-  
 minable Practice of *Self-Pollution* therein con-  
 demn'd, the evil Consequences of which though  
 now I feel, I did not at all at that time foresee.  
 I happen'd to serve Apprentiship in a Town  
 where there were several young Men, who not  
 only indulg'd themselves in this fatal Course,  
 but us'd their utmost Endeavours to ensnare  
 others, nay some of them had the hellish Confi-  
 dence to act it over before my Face, telling me  
 if I would do the same, it would afford an un-  
 speakable Pleasure, and gradually bring down  
 my over fleshy robust Body (which at that time  
 I must confess was promising enough) and make  
 me more fine and shapely: These Temptations I  
 withstood at the present, and for above half a  
 Year after, till one Day lolling in the Garden,  
 and being unhappily lett to my self, I began to  
 reflect on what I had seen acted by my unfortu-  
 nate Comrades, and I would then do no less  
 than practise the same upon my self, which I  
 did sometimes twice a Day, once a Day, thrice  
 a Week, twice a Week, for six or seven Years  
 together; but by this time my Body being in a  
 great measure exhausted, and feeling some In-  
 conveniencies arising, I begun to confine this  
 wicked Practice to once a Month, twice a Quar-  
 ter, twice in the Half-Year, for three or four  
 Years; and for these two Years and a Half last  
 past, I have been enabled not to commit it so  
 much as once, and I hope never shall do it any  
 more.



more: However, though the Miseries I have brought upon myself by this shameful mischievous Practice, be not in every respect so great as some mentioned in *Onania*, yet my Case is bad enough; for though there are no Swellings nor Scars in my private Parts (as has been the Case of some) yet my whole Constitution is become very weak and languid, my Body meagre, and all my active Powers dull and incapable, in comparison of what they were.

I have contracted habitual Pains and Weakness in my Back, Reins and Limbs, especially if I stoop down my Body any space, or lay flat on my Belly (though there be not the least Motion like that in Generation) I feel great pains from my Kidneys downwards, and particularly in the small of my Back, so that I can scarce be rais'd up again without taking hold of something with my Hands: I have not so frequently Nocturnal Pollutions as four or five Years ago, but this may be imputed much rather to scarcity of radical Moisture, than any new strength the Seminal Vessels have receiv'd; for besides the Nightly Pollutions which I have now and then, the Seed sometimes comes away at Stool, and often on the view of a lascivious Object, though it were trifling, all which doth prove that the natural Power of Seminal Retention is much abated: My Inclination to Marriage is as great as ever (and greater perhaps than when I had more Ability) but am sensible of an utter Indisposition for that State, having seldom Erections, and when these happen, they are very languid and of no Continuance; so that a Man of 70 or 80 Years, has a better hazard of being serviceable

• serviceable to the World this way than I,  
 • though I do not exceed the Number of 31; be-  
 • sides, there is such a weakness (or something  
 • else) in the muscles of the Yard, that I cannot  
 • expel all my Water, but for the most part half a  
 • Spoonful stays behind, which about half a Mi-  
 • nute afterwards, when I have given over pressing,  
 • comes away involuntarily, unless I squeeze the  
 • under part of the Root of the Yard, with the  
 • tops of the Fingers, and then it comes away  
 • immediately with the rest; sometimes my Water  
 • is very clear and thin, but ordinarily high co-  
 • lour'd, thick and muddy, and dyes the Cham-  
 • ber-Pot a red fleshy Colour, with Sand in the  
 • bottom of it; but whether it does this always,  
 • or not, is what I am not certain of, because it  
 • is only in white lime Chamber-Pots I can make  
 • the Observation, which I have not always the  
 • Opportunity of; sometimes my Urine is so hot  
 • and sharp as to occasion great pains in the inter-  
 • nal parts of the Yard after emission, but this  
 • does not often trouble me; in short, my chief  
 • Indisposition consists in Weakness, and in an  
 • inaptitude for Action, in all the Faculties of  
 • both Body and Mind, in pains in the Kidneys  
 • and Reins, and chiefly the small of my Back,  
 • and in an utter weakness of the Genitals. I  
 • was never Married, nor can be said to have had  
 • carnal Knowledge of any Woman in my Life,  
 • and yet all this Misery and Ruin has the abo-  
 • minable Practice of *Masturbation* brought upon  
 • me. I never made known my Case to any Phy-  
 • sician before you, nor apply'd any means for Re-  
 • lief, but such as my own Reason, and common  
 • Report suggested, such as drinking of Whey,  
 • new

new Milk, and the Cold Bath, which I have  
 found to be of some Advantage, but little as to  
 the removing of these great Maladies I complain  
 of. This is as brief and full an Account of my  
 Case as I could at present think of, which I  
 submit to your Judgment and Perusal; for  
 though I must own that the Book call'd *Onania*  
 does in general contain excellent Directions for  
 Men labouring under these Misfortunes, yet I  
 think they cannot be adapted to the Cases of  
 particular Persons, without the help of a skilful  
 Physician; I beg therefore, good Doctor, that  
 you would carefully consider my Case, and di-  
 rect me in writing to the best Medicines, and to  
 a plain way of applying them, that so I may have  
 recourse to any Apothecary to make them up I  
 think fit, and may be at no loss as to the using  
 them when I am by my self; or if you furnish  
 the Medicines your self I am satisfied, only de-  
 sire you to be as moderate as you can in charg-  
 ing them; I am willing to do all that I am able,  
 no Man (you may be sure) will spare his Pocket  
 in such Circumstances that has it, but I am come  
 many Scores (nay some Hundreds) of Miles to  
 you, so that my Cure, if it succeed, costs me  
 not only what I give to the Doctor, or the Apo-  
 thecary, but likewise all my Expences travelling  
 Home and Abroad: I was of Opinion, that if  
 I received help any where it would be in *London*;  
 the Scene of so many sad Examples of this Na-  
 ture, that are often applying to Physicians,  
 which in many other Places of the Kingdom  
 have scarce any such Applications, and conse-  
 quently cannot have your Skill nor Experience.  
 I would gladly converse with you upon the Sub-  
 ject



I jest of this Letter, which you may do over a  
 Bottle, that I have at your Service, of any Li-  
 quor that is most agreeable, and at any time of  
 the Day that you shall think fit, when you may  
 give me your Advice and Directions; you shall  
 have a Guinea in Hand, before either I receive  
 your Receipt, or so much as a Word of Advice,  
 and if you provide Medicines, it shall not be  
 counted into their Value. I pray you, good Sir,  
 have some Concern for me, and remember that  
 though I be an utter Stranger to you, yet that I  
 am a reasonable Creature, a Man, and perhaps  
 too of such Qualifications (for any thing you  
 know) (and I hope it is and really will be so) as  
 shall render me acceptable to God, and useful  
 to my Fellow Christians in some part of the  
 World, or other, notwithstanding of the sinful  
 ruinous Practices that wicked Examples and  
 corrupt Nature led me to in my Youth. Be  
 pleas'd therefore to leave Word at Mr. Isted's  
 Shop in Fleet-street, where this was left, when  
 and where you are to be found, and I will do  
 my endeavour to wait upon you, which is from  
 your Patient,

*Anonymous.*

My Constitution from my Childhood has been  
 observed by Physicians to incline to a predomi-  
 nancy of Heat, and to something of a Scurvy,  
 which in my present Circumstances may help to  
 dry and consume radical Moisture; but this with  
 submission.

\*\*\*\*\*

SIR,



SIR,

Having read some time ago your Treatise of *Onania's Diseases*, I remember of a certain Composition of Medicines which I think will be proper for a Person of 32 Years of Age, married last Year, and now enduring want of Erection this three Months past, being the whole Night very cold about his secret Parts, and having only in the Morning some little Erections for a Moment's time, which causes him much Melancholly, abatement of Spirits, confus'd Thoughts, and little Sleep, and so becomes lean. Two or three Days before this Infirmary attack'd him, he had more than ordinary Coitions with his Spouse: He was once, (some Years ago) lightly Clapt, and afterwards three times very ill of continual involuntary Pollutions, of which (after being very feeble) he was restored by proper Medicines, and abstinency of Venery, to which he was much inclined, though not of the strongest Constitution. He takes at present some fortifying Pills, and Rhenish Wine, in which Herbs are infused, but all in vain, for which reason he desires to know of you if the said *Tincture* would be good for him, and in case you think it to be proper, how much you do take for that Composition, and how to use it, hoping you'll excuse the liberty of writing to you these few Lines, without having the Honour to know you more than by Reputation: I expect the Answer by the Post, directed *Aan Myn Heer*,  
 De

De Heer J. G. ten huysen Van Monsieur V.  
D., in de heeren straat, het 4de Huys Van  
Polyenburg, tot S. Hage. In which you'l  
oblige

Sir,

Hage, the 17th of

Novem. 1724.

Your humble Servant,

J. G.

SIR,

BY yours of the 8th of last Month, I observe  
if you can furnish my Friend with due Me-  
dicines, that will restore him, by first bringing  
his Constitution, and afterwards the Genital  
Parts into due order, strength and vigour: He  
has not given you an Answer till now, because  
he return'd only this Week from a Voyage  
which he was obliged to do to *Hamburg*, where,  
by accident, he spoke to a famous Physician  
about his Complaints; upon which, he advised  
him not to do any thing for it, but that he  
ought to abstain from Venery, and only use  
some good nourishing Meats, till the Month of  
May, when not being better he would order him  
what to do; but, Sir, fearing that to stay so  
long will relax him more, and hoping that by  
your great Experience (and help of God) he may  
be sooner restored; he resolves to send you en-  
closed a Bill of three Guineas, (according to your  
Demand, though he has not many to spare, and  
put himself into your Hands, for to make use  
of



of the Medicines which you'l be pleas'd to send  
 him by the first Sloop, directed to J. G.—.  
 ten buyzen Van Monsieur V— D—, in de beere  
 straat, het 4de buyzen Van Polyenburgh, tot S Hage,  
 so as the last Letter was. I need not to repeat  
 to you his Complaints, only you'l be pleas'd to  
 observe, that though he find himself more brisk  
 and lively of Spirit, and has much less Melan-  
 cholly, for all that, his Genital Parts continues to  
 be relax and cold, with a sort of numbness, in-  
 sensibility, or Rupefication of the Nerves and  
 Sinews of the Yard, and very feeble Erection  
 only for a little while in the Morning, and has  
 no stimulation at all to Venery, and is very lean  
 about his Body, though his Appetite and Sto-  
 mach are much better, as also his Colour, which  
 is brisk enough, but his want of Sleep is every  
 Day worser; he finds that any hot thing, let it  
 be Liquors, Wind, or Spices, revives for a  
 Moment his Spirits and Strength, but a little  
 afterwards finds himself much more abated;  
 there is more to be observed, that he has now  
 no more ejaculation of Seed, and for all that  
 his strength and stimulation to Venery is not  
 greater, which makes him think that by too  
 much using of Coition, especially last Summer,  
 and not minding the continual Pollution of Seed  
 in that time (which he may reckon to have been  
 a sort of a *Gonorrhoea*, by too much forcing  
 himself) he has exhausted much of his Spirits,  
 Seed Vessels, and Natural Heat, and relapsed  
 his Sinews and Nerves too much; of all which  
 he hopes you will take reflection, for to prepare  
 the proper Medicines, and give him a plain  
 Direction

Direction how to use it, and you'll oblige,

SIR,

Hague, the 19th

Jan. 1725.

Your most humble Servant,

J. C—.

P. S. You'll find Mr. J. L. in Baker's Coffee-house by *Change-Alley*, and he will pay you the Bill, or at your Order.

P. S. You'll be pleas'd to give me notice directly by the Post, by which Sloop you shall have remitted the Medicines.

A Man, who left my Fee with the Bookseller, desiring my meeting him, and to whom I there-upon recommended his taking the *Strengthening Tincture*, and *Viol for the Restoring Drink*, wrote me the following, upon his finishing them:

For the Author of ONANIA.

Kind SIR,

I Have taken the Medicines that you sent me, and am much better; I would gladly see you if you please to appoint when and where you can most conveniently, and I will be sure to be there that Minute, I am

Your very much indebted Patient,

Thomas B—.

M

Worship



Worthy SIR, *London, Aug. 22. 1725.*

‘ I AM one of the many unfortunate young  
 ‘ Men that hath been guilty of that horrid  
 ‘ Sin of *Self-Pollution* for many Years, not being  
 ‘ sensible of the heinousness of the Crime against  
 ‘ God, nor the sad Consequences to the Body,  
 ‘ till about three Weeks since, reading in the  
 ‘ Weekly Journal the Advertisement of the 10th  
 ‘ Edition of your excellent Book, I immediately  
 ‘ bought it: I wish to God I had seen it sooner; I  
 ‘ am, to my great sorrow, fully convinc’d of the  
 ‘ heinousness of that damnable Sin, which I hum-  
 ‘ bly beg pardon of Almighty God for, and hope  
 ‘ with his Assistance, never to commit the like for  
 ‘ the future. I am troubled with a pain in my  
 ‘ Back, Arms, Legs, and Thighs; I have likewise  
 ‘ a weakness in the *Penis*, and loss of Erection;  
 ‘ I have a dullness in all Parts of my Body, and  
 ‘ am ready to sleep as I stand. I would gladly  
 ‘ wait of you as soon as possible, if an Evening  
 ‘ will be as agreeable it will best suit me; if you  
 ‘ send a Line to Mr. *Isted’s*, where and when I  
 ‘ shall wait of you; I have several Questions to  
 ‘ ask you, and am

Your afflicted humble Servant, unknown,

E. J.

PLEASE to direct yours as I subscribe my self,  
 till call’d for, which shall be in a Day or two, and  
 as



as for your Fee, I will give it at the receipt of yours.



To the ingenious Author of a Book entitled  
ONANIA. These.

SIR,

London, Sept. 2. 1723.

I AM one of those unfortunate young Men who have injured themselves (though ignorantly) by that abominable Practice of *Self-Pollution*, in which I have been a very great Offender: It was the buying and reading of your most excellent Book, that discovered to me those unhappy Recks which I have so often split upon; for had I had the good Fortune to have met with it five Years ago, I had never been guilty of it; I began this Practice in my 15th Year, and follow'd it successively for about two Years, committing it at least once a Week, or more; but God being very merciful to me, put a stop to it in some measure, by inflicting me with a Rupture, though I have committed it several times since; but accidentally meeting with your Book against it, and having perused the first Part, which I had no sooner done, but I was struck with Horror and Amazement; indeed, it is impossible for me to write or express the trouble of Mind which I have laboured under, since I began this vile Practice, and if there is such a thing as a Hell upon Earth, I believe I have felt it, though I could not tell what to impute it to, but now am thoroughly convinc'd,

that this was the reason that provoked God to  
 afflict me in so terrible a manner; I have now  
 left it off two Years and more, being now 19  
 Years of Age; though I have had Nocturnal  
 Emissions almost every since, at least once a  
 Week, and indeed now I am still afflicted with  
 the same Misfortune, which is a very great  
 trouble to me; I have now applied my self to  
 you, hoping you'll extend the same Compassion  
 to me, which you have shewn to others in the  
 same Condition, and not let me perish under  
 my Disease, which certainly must be my Portion,  
 if not redressed by some Charitable Christian.  
 The Calamities which I have brought upon my  
 self, by this accursed Practice, are many: In  
 the first place, I labour under a very great dim-  
 ness of Sight, which I perceived about four or  
 five Months ago, as likewise a weakness in the  
*Penis*, and loss of Erection, and the Squirt which  
 drives out the Water is not near so strong as it  
 used to be, though indeed I am much better  
 now than I was two Years ago, having taken a  
 Bottle of your *Strengthening Tincture*, and  
 likewise some other Medicines, which a Surgeon  
 of my Acquaintance whom I apply'd to, prescrib'd  
 me. The Faculties of my Mind are very much  
 impair'd by this Practice; my Memory, which  
 was once very good, is extraordinary bad; my  
 Brain is sometimes as though stupified, which  
 renders me very unfit for my Business; I have  
 no pain about me except in my Back, which is  
 only when I stoop; I have a very good Stomach,  
 and am else in perfect Health.

Thus, Sir, I have given you as full an Ac-  
 count of my self as I am able, hoping you'll  
 enable

P.  
 what  
 may

enable me to cure those Wounds, which I have given my self, as likewise an Answer to this, Whether you think my Case curable by the description I have given you?

You will do me a very great Favour, if you'll give me your Prescriptions in writing, that I may get the Medicines made up at my Father's, who is a Chirurgeon, and a Man of very good Repute, and had I discovered it to him, I make no doubt but he could have given me proper Remedies for my Distemper; but alas I had not the Confidence to do it.

I humbly beg pardon for being so troublesome, but hope you will excuse it; I shall send at the Bookseller's in a Weeks time or less, and if you will condescend to leave me an Answer directed for me as I subscribe my self, I shall with Joy and Thankfullness receive it. Inclosed is half a Guinea, of which I beg your acceptance, and am,

SIR,

Your most obedient,

And humble Servant,

Thomas T——.

P. S. I hope you will give me in writing what Medicines you think proper for me, that I may take care to have them made up.

M 75

To





To the ingenious, much commended Author of  
the learned and worthy Book, entitled  
ONANIA.

SIR,

EUROPE hath cause, but England in particular hath cause to bless God, and to give you Gratulation for that useful Book of yours, and much wanted Book, for we of this Nation stand in great need of it; for had many of the Youths of this Nation but known the Consequences of it, as to the Soul, and the many Weaknesses and Infirmities it bringeth upon the Body, even to the destroying the whole Fabrick; for most which I have convers'd with concerning it, acknowledge that if they had known it was a Sin, they would not have used it as they had done: As for my self, I knew not that it was a Sin, in the least, until long after I had received any hurt by it, as I shall shew; and one reason why I thought it was not a Sin was the commonness of it. A Person which I knew, which was very much guilty of this Sin, asked me my Opinion of it, and whether it was a Sin, and I told him I did not know that it was, which is now above four Years ago since he ask'd me the Question; and about three Years after I had understood that it was a Sin, I writ him a Letter to acquaint him that it was a Sin, for I thought it my Duty so to do. I had heard of your Book for two Years before I could

' could get it, and I have had it above half a Year;  
 ' and have perused it over and over, and find  
 ' many Passages in your Book which is like my  
 ' Case, which I shall relate as followeth: I came  
 ' of sober and religious Parents, was religiously  
 ' Educated, as many in your Book acknowledg'd  
 ' the same; I was very early taught this Sin by an  
 ' elder Brother than my self, about eight Years,  
 ' even before I came to Years of Puberty, which  
 ' I more or less practis'd some Years; I have of-  
 ' ten reflected upon my learning it so by my Bro-  
 ' ther, but had I not learned it by him, I should  
 ' have soon learned it, for I saw it used in the  
 ' School, and in the School time, which filthy  
 ' Practice I follow'd until I got, I am afraid, my  
 ' irreparable Wound, which was between the  
 ' 16th and 17th Years of my Age. About a  
 ' Month before I was in the 17th Year of my  
 ' Age, by this my wicked Practice, which then I  
 ' did not know it was, I found a red sore Place  
 ' like a Pimple, upon the under side of my *Penis*,  
 ' on the Foreskin, at the edge of the Skin, which  
 ' in a little time run all round, and it got broader  
 ' and broader, as it were a Cord round it, and so  
 ' intollerable sore, that I could not tell how to  
 ' bear it, or to let any thing touch it, I made  
 ' things to go easy, but to little purpose; but in  
 ' your Book I saw some like me, as in Page 42,  
 ' and 160, but theirs went off again; but all the  
 ' means which I have used, by the Doctor's Pre-  
 ' scriptions, could never remove it, which brought  
 ' upon me a continual uneasiness, as though I  
 ' wanted to make Water, and sometimes as  
 ' though my Water came from me, and then I  
 ' have looked, and there is always a small moisture,  
 ' but

but very clear Matter, which causeth me such a  
 continual uneasiness that I cannot tell how to  
 stand, or sit still, but I was always best when I  
 was walking about, which brought upon me  
 prickings, and shootings, and itchings upon the  
 Glans and Preputium. The first thing which  
 gave me any ease at all was washing the Parts  
 often, with *Suger of Lead*, and *Crabs Eyes*,  
 which was about two Years after I was first  
 taken; and about a Year after another Doctor  
 eased me much of that smarting, continual  
 wanting to make Water; having them so long  
 upon me caused me to break out full of Pimples  
 in my Thighs, not thinking this wretched Pra-  
 ctice, which I was guilty of, was the Cause of  
 it, for I yet follow'd it; and when I had been  
 guilty of it when in Bed, it caused a fire hot  
 twinging all up my Side and Thigh on which I  
 lay, which hath brought me into a sad Condi-  
 tion, for I cannot sit nor lie at ease, whatever  
 part of my Body I lie, or sit, or lean upon; it  
 causeth after the heating a great numbness in  
 those Parts, as though dead, like the young  
 Man in Page 62 of your Book; but all this  
 while, I was unsensible of what was the Cause  
 of all this my Affliction, and did not know  
 until I had been bad about three Years, and  
 yet I thought sometimes surely it must proceed  
 from something of this my foolish Actions,  
 (which I thought they were) but on the other  
 hand I thought how many was guilty of it, and  
 if that were the case, others would be bad in  
 the same Condition (which I thought none was)  
 I thought my Condition was alone, but when I  
 heard some talk of your Book of the Sin of  
 Onan,



*Onan*, and a little hinting about *Self-Pollution*,  
 I made all the search I could to see what one  
 Author, and what another said of it; I could  
 find but few that mention'd any thing of it  
 plainly and directly, but I found some plain  
 enough to convince me that it was a Sin, and in  
 my search I found a learned Author treating of  
 the Causes of Melancholly, bringeth this in,  
 saying, that *Self-Pollution*, or some such secret  
 Sin, often throwing Persons into deep Melan-  
 cholly, because they know it is a Sin, and yet  
 live in the commission of it; and other Authors  
 which I thought gave a hint of it, which caused  
 deep Reflections upon my self for my Crimes,  
 as I think to give a little hint of hereafter; for  
 the Doctor which had me in hand, never gave  
 me the least hint of any thing of that nature, he  
 said that I had over-strain'd my self he thought,  
 or a great Cold, or some such thing, that was  
 the Cause of the Humours falling down into  
 those Parts, although he had me in hand some  
 considerable time; and the next Doctor which I  
 was under, when the other could do me no good,  
 he treated me as for the Venereal Disease, which  
 he afterwards acknowledged to me, when he  
 found he could do me no good, but he put that  
 to me when I went first to him, but I always  
 denied it, that I never had to do with any Wo-  
 man in that way; but the wretched Means that  
 he used hath done me abundance of harm, as  
 other Doctors hath told me since, (whatever they  
 thought of my Case) for I never told but one  
 that I thought that I had hurt my self by this  
 wicked Practice; but to come to my Distemper,  
 after I was under this Doctor's Hands for some  
 time,

time, I found a strange sort of Swelling in one  
 side of my *Scrotum*, which I shewed him, but I  
 thought he could not tell what to make of it,  
 but told me it would sink again he believed (but  
 used no means) but it grew much bigger since  
 that, I believe it is what some call the Sperma-  
 tick Vessels; sometimes it is almost sunk, but a  
 little matter maketh it swell again, sitting any  
 little time will cause it to swell, and riding, or  
 if my Breeches be too strait, that they press, or  
 any thing which presseth hard, will cause it to  
 swell, sometimes as big as an Egg, and in Knobs,  
 like a Bunch of Grapes, which causeth a falling  
 down of the *Scrotum*, which hangeth down a  
 great length (but little or no pain at sometimes)  
 but causeth great uneasiness, such as pricking  
 and twinging, and running about of the Hu-  
 mours, and a terrible itching of the *Scrotum*,  
 and the upper part of my Thighs, bringing the  
 Humours upon the *Glandules* in the *Urethra*,  
 and from thence to the *Glans*, and *Perputium*;  
 and the *Scrotum* is very clear, with a moisture  
 on the outside which causeth a furring upon the  
*Scrotum*, but when I come to stir my Body with  
 a little Exercise, it will sink again and be easy,  
 and thus I have been for three Years, and still  
 continue the same at this present, all which hath  
 brought upon me a whole train of Illnesses  
 such as twinging and pricking Humours, and  
 heatings all over my Body, and pains in my  
 Bones, pains and weakness in my Back, and  
 sometimes in my Groin, swelling with little  
 Knobs, and sometimes Gripings, which I have  
 commonly after Nocturnal Pollutions, which  
 goeth off with a Looseness; and sometime  
 heating

heating Pains in my Breast, and sometimes in  
 my Legs, causing Bladders like Blisters to rise  
 upon my Legs, I have had them as broad as a  
 half Crown in hot weather; I have a great  
 weakness in my Hams, but not so weak as when  
 I follow'd that wicked Practice, and I have great  
 pains in my Knees, so that I cannot kneel at all,  
 for when I kneel, it causeth such heatings and  
 itching Pains under my Knee-pans, that I cannot  
 bear to kneel, it hath been for three Years;  
 now within this Year and a half I have been  
 greatly afflicted in my Head, which I find almost  
 all in your Book to complain of; I have great  
 pains in my Head at sometimes, but most com-  
 monly a great dulness, even to the stupifying  
 my Senses, that I think sometimes I shall lose  
 them, now and then my Head seemeth of a great  
 weight with the numbness of it; I have at some-  
 times hardly a clear Thought, and my Head is  
 full of Humours, which causeth a breaking out  
 of my Face with Pimples, that causes several  
 reflections upon my self when I consider the  
 Cause of it; while I see some with clear Faces,  
 I am ashamed that any should see mine, for I  
 think it an Honour to see a Face clear and with-  
 out Pimples, shewing a healthy Countenance, O,  
 I wish within my self for such a Face as theirs:  
 The badness of my Head causes a great weakness  
 in my Eyes, which causeth the Humours to fall  
 into them, and I have a great stuffing up in my  
 Head, which causeth a stoppage in my Ears, and  
 ringing in my Head, sometimes causes a swelling  
 in my Gums, and pain in my Teeth, which I  
 think all proceedeth from my Distemper: With-  
 in this quarter of a Year I have a great soreness  
 in



in the inside of my Nose, which causeth it to  
 be scabby; I sleep very well when I have a soft  
 Bed, for a hard Bed I cannot bear, because of  
 my uneasinesses, and I must have my Head lay  
 very high, for if I lay low, the Humour flies up  
 into my Head, which hinders my Sleeping, and  
 almost taketh away my Senses, and setteth my  
 Head all into a swimming: My Stomach is good  
 considering all my Infirmities that are upon my  
 Body; I am troubled with a smarting and  
 pricking, sometimes in the Urethra Passage;  
 sometimes, if I sit much, or write much, I  
 find it bringeth down the Humours very much  
 upon the Glandules in the Urethra, and then  
 upon the Glans and Preputium, which causeth  
 a great soreness on those Parts, which causeth  
 those itchings on the Scrotum, and that swelling  
 in the Scrotum, and uneasiness which I before  
 shewed, and heating and itching of my Thighs;  
 and all trying Exercise, as Writing, or Paint-  
 ing, or the like, bringeth down the Humours  
 into those Parts excessively, and so going out of  
 those Parts all over my Body, causeth such itch-  
 ing Pains and uneasiness all over me, that I can-  
 not tell how to bear it sometimes. Now the  
 Doctors that I have been under hath eased me  
 for the present, but as I have often said, except  
 they can take away the Cause, they cannot stop  
 the Effect, and the Cause I often think lyeth in  
 those Parts, because it first cometh there, as the  
 Fountain, and so runneth all over my Body; if  
 I stir my self at any Work more than common,  
 or ride hard, I am in such Pain the next Morn-  
 ing that I cannot tell what to do, which throw-  
 eth me into a sort of a Priapism, and cannot  
 make

' make Water; and at such a time that I am  
 ' so, I take something which is good for the  
 ' Gravel, and it eases me in a little time after I  
 ' have taken it, which makes me think that this  
 ' is something of the Gravel; or whether it be  
 ' Humours that fall down to that degree, in those  
 ' parts. Within this Year, I am of a very fe-  
 ' verish Disposition, which causeth my Tongue to  
 ' to be all in a white fur; whereas I used to be  
 ' of a contrary Disposition, and inclined to a  
 ' tickling Cough; but now I am of a hot Tem-  
 ' per, and very little inclined to a Cough: I am  
 ' very full of Phlegm, and lately, about two  
 ' Months, it is very thick, that I can hardly Spit  
 ' it out: Now when I cannot Spit it out, as I  
 ' cannot sometimes, when I have got a Cold;  
 ' then I am short Breath'd, and have great heat-  
 ' ings round my Collar Bone, and Neck, a strong  
 ' sort of Taste rising up my Throat, into my  
 ' Mouth, which causeth a soreness in my Throat,  
 ' and the Ruff of my Mouth, and so riseth up in-  
 ' to my Head; but when I can Spit it easeth me,  
 ' and that which I Spit sometimes is very Salt.  
 ' One thing I almost forgot, and that is, I have  
 ' such a furring upon my Prepuce, betwixt the  
 ' Glans and the Preputium, that if I did not  
 ' continually, about once a Week, cleanse it, it  
 ' would so fur up, that I could not get the Fore-  
 ' skin back on the Nut; I have somewhat to wash  
 ' it with, which I mix on purpose; this furring  
 ' upon the Nut smells rank, and makes it very  
 ' sore, if I dont keep it clean; and since I have  
 ' left off this wicked Practice, which I had left off  
 ' some time before I saw your Book, and have  
 ' not been guilty of voluntary *Self-Pollution* since;

N

but

but I have since been troubled with *Nocturnal*  
*Pollutions* in my Sleep, which I find does me  
 hurt in bringing down the Humours into those  
 Parts, which I would not be guilty of if I  
 could help it; and sometimes I have Emission  
 of Seed upon the Stool, but not very often: I  
 cannot find that my impotency is for want of  
 Seed; for I never follow'd this wicked Practice  
 so as to destroy my Seed; but was always of a  
 weakly Nature, and always from a Child full  
 of Humours, which was thought to be something  
 of the King's Evil, being full of Humours; this  
 soon fill'd me fuller, which over-came my Body,  
 being of a weakly Nature. I never had any  
 carnal Knowledge of any Woman, as I must  
 give an Account to the great Omnipresent, and  
 Omniscient God; which are weighty Words,  
 if we did but rightly consider of them, as we  
 should; and could that excellent Advice, which  
 a Rabin gave to his Pupil; *Remember (said he)*  
*an Eye that sees you, an Ear hears you, and a*  
*Hand that notes down all you do.* O what Crea-  
 tures should we then be! for it is the want of  
 these serious Thoughts of the All-seeing Eye of  
 God upon us, that we live as we do, for that  
 would keep us in awe, if we had the Fear of  
 GOD before our Eyes. I have often thought  
 what a Mercy it is where God has given Per-  
 sons restraining Grace in their Youth; for they  
 are liable to commit such Sins in their Youth,  
 which may stick by them, as a blot, as long as  
 they live; which is only to be ascribed to the  
 restraining Grace of God that they do not run  
 into great Sins with others, which Youth is so  
 prone to; for want of which, I do severely suffer

&amp; tho



' tho' I have cause to thank God for his restrain-  
 ' ing Grace, which hath made me to differ from  
 ' Thousands, who kept me from open and pro-  
 ' phane Sins, except this my lustful and wanton  
 ' Temper. I often think of those Words of *Job*, *For*  
 ' *thou writest bitter things against me, and maketh*  
 ' *me to possess the Iniquities of my Youth, Job xiii.*  
 ' 26. But all the Comfort I have, when I view  
 ' myself, concerning this Sin, is, that I did it  
 ' ignorantly, for I never knew it was a Sin until  
 ' long after I had my Wound, as I shewed be-  
 ' fore, I have often wished that I was one of those  
 ' that were never guilty of it; but it is my sad  
 ' deplorable Misfortune to be one of those un-  
 ' happy Persons that have wounded my self by  
 ' this Sin: But I would let you know that my  
 ' Weakness is not all together by my following  
 ' this wicked Practice; but taking such abund-  
 ' ance of wretched Physick; tho' I acknowledge  
 ' that it was the first, as to second Causes, of my  
 ' Ailment, tho' I did not follow it after I had  
 ' that soreness upon my Foreskin (as I before  
 ' mentioned) as I had done before; for I thought  
 ' sometimes that this must be the cause of it, and  
 ' then I should have thoughts on the contrary, as  
 ' I hinted before. I hope, Sir, you will acknow-  
 ' ledge, that Sins of Ignorance, I mean not Sins  
 ' of wilful Ignorance, is much less Heinous, then  
 ' when knowing it a Sin, and yet to commit it;  
 ' *Paul* said of himself, *I was a Blasphemer, and*  
 ' *a Persecutor, and an injurious Person, yet I ob-*  
 ' *tained Mercy, saith he, and why was it? be-*  
 ' *cause I did it ignorantly.* But to my sorrow  
 ' and shame I committed it, after I had some  
 ' knowledge that it was a Sin; but I was not yet

convinced that it was a Sin, which was about  
 the nineteenth Year of my Age, when I was  
 guilty of it; I had a fear upon me that it was  
 a Sin, which made me search, as I mentioned  
 before, which I found it was a Sin, but I was  
 not sensible of the heinousness of it. One thing  
 I admire at, is, that seeing it is such a Sin, that  
 Ministers shou'd neglect such a great Duty, as  
 not to warn Persons against it, as well as o-  
 ther Sins: I have thought since I saw your  
 Book that they shall have to answer for the neg-  
 lecting the warning of Persons, when they know  
 it a Sin so much prevailing, as well as other  
 Sins, and to let so many poor Souls to live and  
 die in this Sin, and never warn them of it, and  
 if they do, it is not plain to understand. You  
 have put a great many People into a surprize by  
 your excellent Book (as I think of it) for since  
 I have had the Book I have shew'd some of my  
 Acquaintance it; which put them into a surpriz-  
 ing dulness, and said to me, that they did not  
 know that it was a Sin; tho' I knew it was a  
 Sin, but was not as yet convinced of the hei-  
 nousness of it (as I said before) yet through the  
 Lust of my Flesh I committed it afterwards,  
 which caus'd a great Terror upon my Mind, tho'  
 I strove, and resolv'd against it. I writ some  
 terrible Scripture, on a piece of Paper, and wore  
 it about my Neck, that when I was tempted to  
 commit this Sin, the Paper might put me in  
 mind of the Sin, to prevent me: The saying  
 of *Joseph* would often come into my Mind,  
*How then can I do this great Wickedness and*  
*Sin against God? Gen. xxxix. 9.* But I have  
 resolved against it never to commit it any more ;  
 but

but being too bold with the Species of this  
 Temptation which hath over-came me, would  
 cause me great Conviction; for of this Sin we  
 are always in danger of being guilty of it, if we  
 be not upon our Guard; so at last, when I was  
 guilty of it, tho' it was seldom, as three or four  
 Months or more betwixt, sometimes; but every  
 time I repeated the Act my Sin was the greater,  
 so was my Terror; for when I did commit it,  
 I thought I could not hardly call it voluntary,  
 because, through the violent hurry of Temptati-  
 on, being of a hot Temperament, and full of  
 Seed, it has come when I did not design to have  
 done it, neither have I had any pleasure in the  
 Act; for as soon as I found it would come,  
 O the piercing thoughts that would come into  
 my Mind! and then I should think with my-  
 self, O what Terrors do I feel! and think with  
 myself, I should never be guilty of it more;  
 and I have gone out in the Fields, and mourned  
 to think that I should offend my Creator in this  
 manner, and would reflect upon myself to think  
 of my Folly to Sin against God with this Sin,  
 which I thought was but a small one; and  
 would think with myself, that I have done that  
 to Day which I could never make Satisfaction  
 for, tho' I could bring Rivers of Tears; and  
 that Saying of *Jeremiah* would come into my  
 Mind, *Thine own Wickedness shall correct thee,*  
*and thy Backslidings shall reprove thee, Jer.*  
 ii. 19. Know therefore, and see that it is an  
 evil and bitter thing, tho' I was resolved against  
 it, yet I was in the way of Temptation, or  
 tempting the Tempter by some little Actions,  
 as handling those Parts, and I should have  
 N 2                      been



been guilty of it untill now, if I had not saw  
 all the Species of this Sin; but I had so con-  
 quer'd my Lust by the Grace of God strength-  
 ning me some considerable time before I saw  
 your Book, so as not to be guilty of voluntary  
*Self-Pollution* since. I am now in the twenty  
 first Year of my Age, and I do beg of God to  
 keep me from ever offending him by this Sin,  
 and all other Sins; and that if it please God to  
 spare my Life, I desire to give up my self to a  
 Holy Self-Denying Life, and live to his Ho-  
 nour and Glory, as I ought to do, as the Duty  
 of a Creature to his Creator, *For I acknowledge*  
*my Transgressions and (I desire to have) my Sins*  
*ever before me*; and to be putting up this excel-  
 lent Petition of the *Psalmist*, *Remember (O*  
*LORD) not the Sins of my Youth, nor my*  
*(former) Transgressions.* I would not have  
 troubled you with such a long description of my  
 Case, but that I thought I should not tell how  
 to acquaint you with my many Weaknesses by  
 word of Mouth. I pray, Sir, consider of my  
 Condition, and see whether you can do me  
 any good.

I am your obliged,

Tho' unknown,

Afflicted Servant,

*Incognito.*

To



To Mr. Crouch.

SIR,

‘ NOT knowing the Author, but understanding  
 ‘ you are the Printer of a Book entitl’d  
 ‘ *Onania*; or, *The Sin of Self-Pollution*; and I  
 ‘ being an Offender in that kind, and smarted  
 ‘ for my Folly, I thought it my Duty to make a  
 ‘ Discovery of the heinousness of that Sin; and  
 ‘ to let you know how much I have experienced  
 ‘ the Anger and Hatred which the Almighty bears  
 ‘ towards it; that the Child yet un-born may be  
 ‘ forewarn’d to avoid that Sin, and consequently  
 ‘ the Punishment that attends it; and first, it  
 ‘ will not be amiss to set down those Blessings  
 ‘ which I have enjoy’d, before I was drawn to  
 ‘ commit this detestable Sin. As First, I had a  
 ‘ strong healthful Body, free from all Impedi-  
 ‘ ments, so that I had no cause to complain; a  
 ‘ firm Constitution, so that I was unacquainted  
 ‘ with Sicknes; such a regular Appetite, that it  
 ‘ was easy for me to be Temperate, with many  
 ‘ other Endowments both of Body and Mind, too  
 ‘ tedious to mention here; which all soon vanish’d  
 ‘ like Smoke, when the Devil had drawn me to  
 ‘ commit this Sin; a Sin so unnatural, that Man  
 ‘ would not commit, were he not tempted to it  
 ‘ by the Devil; for when I was fifteen Years of  
 ‘ Age I lay under great Temptations to commit  
 ‘ this Sin, but it could not be effected at that  
 ‘ Age;

c Age; so the Temptation left me till I was eigh-  
 c teen Years of Age, and then came upon me  
 c as strongly as before, but was not effected then;  
 c so it left me till I was in the twentieth Year of  
 c my Age, and then was over-come by the Temp-  
 c tation: How I was over-come, I am not wil-  
 c ling to set down, the hatefulnes of it is such,  
 c that I do in a manner abhor my self for it; but  
 c certainly it is a Sin of the Devil's inventing;  
 c for if it proceeded only from the Lust of the  
 c Flesh, why might not a Man have an Inclinati-  
 c on to commit it at one time as well as another,  
 c provided he was in Health all the while? So  
 c having learned the way of committing it, I  
 c practised it daily, all that Year, till I was in  
 c the one and twentieth Year of my Age; and  
 c then did the Lord afflict me with a sore Sick-  
 c ness; but recovering my Health again, I fol-  
 c low'd the old wicked Course all that Year, to-  
 c wards the later end of which, I was afflicted  
 c with a swelling in my Secret Parts; but Reco-  
 c vering again, I still pursued the old wicked  
 c Course, and my Appetite being grown so un-  
 c ruly that I could not forbear eating more at  
 c a meal than did me good, so that I had a conti-  
 c nual War with my self; this abominable Practice  
 c caused me to look lean and thin, and yet I had  
 c a great desire to look fat: before I committed  
 c this Sin I had not such Thoughts in my Head,  
 c but by these two Contraries I was the more ex-  
 c ceedingly tormented. Being in the two and  
 c twentieth Year of my Age, and still taking no  
 c warning, the Lord afflicted me with a Fever,  
 c and brought me down to the brink of the Grave,  
 c and shew'd me the infernal Pit; for I was so  
 c very



very bad that I thought I should not have liv'd  
 all one Night, and I look'd to be with the De-  
 vils every Moment, which did so horribly affright  
 me that I cannot express the amaze I was in;  
 then did I beg and pray for Mercy, promising  
 to lead a godly Life if it would please the Lord  
 to restore me to my Health again, and in a short  
 time my Fever abated, and in the End turn'd to  
 an Ague, which I got cure for; so for a while I  
 refrain'd the former abominable Practice, but  
 it was not long before the Devil drew me to  
 commit it again, and to make me sensible of the  
 Sin, the Lord caused my old Dislemper to return  
 upon me in a few Hours after the committing of  
 it, so that I was sensible the Hand of the Lord  
 was against me for that Sin; but recovering my  
 Health again, I thought I would refrain that  
 wicked Course, but the Grace of God was so  
 decay'd in my Soul, and the Devil had got such  
 Power over me that I could not withstand his  
 Assaults, though whenever I committed this Sin  
 my Heart would be heavy and sorrowful, which  
 of it self was enough to make me refrain the  
 Practice, but at last my Enemy made this sor-  
 rowful Heaviness a means to draw me to commit  
 this Sin, for being in sorrowful Heaviness one  
 Night as I sat by the Fire, the Devil put it in  
 my Mind to commit this Sin, with that I rose  
 up and went into a Barn where I committed  
 this Sin; but as I enter'd the Barn there darted  
 into my Mind this Thought, that there was no  
 Spirits there, so that I might securely commit  
 this Sin; but the Devil, who ever promises  
 great Safety where there is the greatest Danger,  
 deceived me, for that very Moment that I com-  
 mitted

committed this Sin, there seem'd to me as if some-  
 thing fell from above down upon me ; it was  
 not of Weight or Substance, for I perceived it  
 then only by my Eyes, which from that time  
 were weak and dim, though I was not twenty  
 three Years of Age, yet they might have been  
 stronger at Threescore had I lived a virtuous  
 Life ; but this was not all my Punishment, for  
 I got such a terrible Cold which could not be  
 removed by the Doctor's Skill, but settled down  
 upon my Lungs, which caused them to consume  
 and waste away, this was in 1715, from which  
 time none knows what I have gone through,  
 neither is it in my Power to expresse, for all my  
 Body was disordered, having violent pains in  
 my Head and Breast, and so costive in my Body  
 that I scarce could go to the Ground, and yet  
 such an unsatiabable Apperite that I could not use  
 Moderation though I thought it would be for  
 my Ease ; but what exceeded all the pains of  
 my Body, was the pain of my Mind, for now I  
 thought I should die a lingering Death of a  
 Consumption, and remembring that Health,  
 Strength, and Agility of Body which once I  
 enjoy'd, and knowing at the same time that I  
 had been the Instrument of my Misery, and see-  
 ing all the Pleasure and Comforts of this Life  
 were gone, it put me upon Thoughts of seeking  
 after a better Life after this was ended ; but this  
 encreas'd my Misery, for when I came to dive  
 into Divinity I saw so much Sin and Filthiness  
 in my past Life, which drove me into Despair,  
 the Devil being then as busy to drive me to  
 Despair, as he had been to tempt me to Sin, and  
 I having my Death in view could not lie idle,

fo

' so I strove what I could to repent of my wicked  
 ' Life ; but alas, what can Man do when the  
 ' Spirit of the Lord hath forsaken him, for do  
 ' what I could, I could not bear up under the  
 ' burden of my Sins, for I had not Faith to be-  
 ' lieve my Sins should be forgiven me ; but not  
 ' rightly understanding the nature of Religion, I  
 ' thought the Externals of it might be a further-  
 ' ance of my Salvation, so I frequented the  
 ' Church, and took great delight to hear Sermons,  
 ' especially those that promised forgiveness to re-  
 ' penting Sinners, so I was now as Sober as any,  
 ' and seem'd to be as Religious as most, but my  
 ' Repentance did not proceed from an honest and  
 ' good Heart, but from the fear of Punishment ;  
 ' but this World, which sees not the Heart of  
 ' Man, was deceived in me, for I was taken no-  
 ' tice of by some Persons, who as I think were  
 ' truly Religious, and they perswaded me to re-  
 ' ceive the Holy Sacrament, but alas, how unfit  
 ' was I for such an heavenly Banquet, wanting  
 ' those fit Qualifications which would have ren-  
 ' dered me a worthy Receiver, however I presu-  
 ' med from time to time to go to the Lord's  
 ' Table, till the Year 1718, in which Year such  
 ' a dreadful Judgment fell upon me, which quite  
 ' drove me from God and his Service ; what that  
 ' Judgment was I am not willing, for several  
 ' Reasons, to set down, for if I should, few or  
 ' none would believe it, because it is not visible  
 ' to the Eye of Sense ; for whereas my Sins have  
 ' been committed against God Almighty, and the  
 ' World saw not my Sin, so God Almighty pu-  
 ' nishes me, and the World sees not my Punish-  
 ' ment ; my desire is, that all they who shall  
 ' happen



happen to read these Lines may take warning by  
 this my Fall, and presume not to go to the Lord's  
 Table without due Preparation : About the  
 time that this Judgment fell upon me, I heard  
 a Sermon, the Text was taken out of the xix  
 Chapter of St. Luke, 41, 42 Verses, where it is  
 said of Christ's riding to *Jerusalem*, that *when*  
*he drew nigh unto the City he beheld it and*  
*wept over it, saying, Hadst thou but known,*  
*even thou, at least in this thy Day, the things that*  
*belong to thy Peace, but now they are hid from*  
*thine Eyes* : From whence the Minister made it  
 appear that there was a Day of Grace, in which  
 all Men might make themselves happy if they  
 pleased ; Secondly, that that Day of Grace  
 could not be continued during our good Pleasure ;  
 Thirdly, that we might play it away, and be-  
 yond which there remain'd no further hopes of  
 Mercy ; Fourthly, that God Almighty was so  
 far from delighting in the Ruin and Destruction  
 of Sinful Man, that he even lamented him when  
 he had made himself incapable of his Mercy ;  
 Fifthly, he mention'd a List of those Sins which  
 drew down those heavy Judgments of God Al-  
 mighty upon Men. Had this Sermon been made  
 upon my Account, and been preach'd to none  
 but me, it could not have come nearer to the  
 State and Condition of my Soul than it did,  
 for it discover'd these Methods God Almighty  
 commonly uses with the Sons of Men, before he  
 gives them up to a reprobate Mind, and being  
 very sensible how good and gracious God had  
 been to me, in warning me to avoid those Judg-  
 ments that were ready to fall upon me ; How  
 did this torment my Soul, to think that by my  
 own

own Wickedness I had cast my self out of the  
 favour of him that would so fain have saved me,  
 and made my self a Slave to the Devil, who  
 hates and abhors all Mankind, and makes it  
 his whole Business to work their Ruin and De-  
 struction: Perhaps some young and ignorant  
 Persons may wonder how the Devil doth all  
 this, for I confess I once did wonder at it my  
 self, not knowing how the evil Spirits should  
 tempt Man to Sin, because I thought they was  
 confin'd to that infernal Den call'd Hell, but  
 now I know that they hover in the Air, and  
 have access to Man to suggest into his Mind  
 wicked Thoughts, but where the Grace of God  
 abounds they cannot there prevail; for it is no  
 Sin to be tempted provided Man yields not to  
 the Temptation, and the only way is to pray to  
 God for Grace, for I do verily believe had I  
 made my Supplication and Prayers daily to God  
 as I ought to have done, the Devil had never  
 found out a way to have brought me to commit  
 the fore cited detestable Sin, but I believe that  
 what Divines do say is true, that a prayerless  
 Person soon becomes a graceless Person, and  
 surely no Sin is more destructive to Divine  
 Grace than the Sin of *Self-Pollution*, which  
 cries aloud to Heaven for Vengeance upon the  
 Head of the Offender, for it is a kind of Mur-  
 ther, for by that Sin we destroy Generation,  
 that would as fain come into Being as we our-  
 selves would live that are in Being; it is a Sin  
 that can never be exclaim'd against enough, and  
 I think the Author is worthy of Commendation  
 for publishing such a Book as the Advertisement  
 shows it to be, for I have not yet seen the Book,

O

only

only I understand there is such a one set forth,  
 but I think if it could have been afforded  
 cheaper, it might have sooner found acceptance  
 among the Commonality, amongst whom this  
 Sin strangely abounds. I desire that what I  
 have said may find a Place in the latter End of  
 the Author's Book; if what I have written be  
 not so well compacted as it ought, a better  
 Compiler may alter it as he thinks fit, but I de-  
 sire the Sense and Meaning of it may be retain-  
 ed, because it is Truth, and no more than what  
 I have experienc'd; and my humble Desire is,  
 that all pious and good Christians may com-  
 miserate my Condition, and remember me in  
 their Prayers, imploring the Lord to have mercy  
 upon me, and to deliver me from that dreadful  
 Judgment which I labour under.

*March the 20th, 1722-3.*



*To the Author of the ONANIA.*

*Worthy SIR, Oct. 5. 1725. E—— in Scotland.*

I T has been my fortune to have had the reading  
 of your Discourse against that vile Practice  
 of *Self-Pollution*, which I my self have notori-  
 busly been guilty of, and for all I can ever do  
 against the Thoughts of it, they still will not  
 be kept under; though I must confess that if  
 had not read your Discourse, I could not have  
 left it, or conquer'd my self so soon, nor indeed  
 was I sensible of the Fault; and I do believe  
 that



that none are free from all Thoughts to provoke  
 them to it when they are young, and from a nat-  
 ural Instinct of Nature are always aiming at  
 something that way. Now, to be short, I  
 shall come nearer the end of my Design in writ-  
 ing to you; I have been so perplex'd to such a  
 degree with thinking of my having been so no-  
 torious in this sinful Action, that I have almost  
 despair'd ever of seeking Pardon at Almighty  
 God's Hand of Mercies; for though I have said  
 conquer'd my self, yet I am in danger every  
 Night that I should do it as I have heretofore,  
 for in my sleep I have done it unknown to my  
 self till I have waked; but at first when I had  
 read your Book, I looked into the Matter over  
 and often again, but at a time when I had had  
 no Exercise in Walking, and prompted to it so  
 prodigiously that it would be my Master in  
 spite of all I was able to do, though at the same  
 time I did not think any ways of any thing  
 slyly on any Person. I am not injur'd as to  
 Health, though I believe I am not half so strong  
 and vigorous as if I had not done it; my Me-  
 mory is not so good as it might have been, and  
 I am sometimes almost Melancholly for want of  
 Spirits, or the thing I have lost; though seem-  
 ingly I am as well to every one's thinking, as  
 one that never was affected with the Action. I  
 would willingly take any thing that would pre-  
 vent me from falling into it, which I am in  
 danger of always. The *Tincture* you have  
 mention'd I would have, and all the rest of the  
 Things, but then it will prompt me to it more,  
 and I can't, nor have not Opportunity to Exer-  
 cise to do me good enough, so that unless you

' can advise me about it in some other way, I  
 ' know not what to do. I have used all the  
 ' means to subdue it, and yet it will be the  
 ' strongest for all; for I have forsaken Meat diet,  
 ' and all strong Suppers, but I am a lover of Po-  
 ' tatoes and eat 'em for Supper often. I do as-  
 ' sure you, Sir, that I have no less than six times  
 ' a day pray'd to Almighty God for his Assistance  
 ' to deliver me from it; and I find my self vastly  
 ' better since I have made such earnest Desires,  
 ' but still I am very weak in the resistance of this  
 ' horrid Crime, and this is the last that I thought  
 ' to do, to apply to you, if you please to advise  
 ' me in this Case, I desire you to let it not be  
 ' for want of your Fee, for though I am not so  
 ' able as I may be, pray accept of what I shall  
 ' send you after you send me what you think  
 ' proper, and if to my Benefit I shall make a  
 ' shift to find you out in *London*, and be better  
 ' acquainted with you, and also make more re-  
 ' talliation for your good Service already done to  
 ' the Publick, which I think will never be able  
 ' to make you a sufficient return with thanks of  
 ' Gratitude, I am,

Good Sir,

Your most Obliged

Humble Servant,

E—. M—.

DIRECT to me as I have subscribed, To be  
 left at Mr. A—, Bookseller, in N—, till

till call'd for. I have ordered this to be given in at the Post Town, or at M— in N—. My Business is chiefly studying, I am about 20 Years old, and am generally of a cold Constitution unless in Summer. I would willingly follow your Advice in marrying, but am not dispos'd that way as yet. I shall be at *London* soon, or in the Spring; I hope you'll be as secret in this Business as possible, and I'll be as grateful to you for so much Pains.

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THE following Letter is from the same Person who sent the Letter Page 123, aforegoing, giving an Account of the Effects of the Medicines I had sent him on the 9th Sept. before.

*To the ingenious Author of a Book entitled*  
ONANIA. *These.*

SIR, *London, Oct. 13. 1725.*

I Have now almost made an end of taking those Medicines, which you ordered me, and I find they have prevented those Emissions.

As to the other Imbecillities, I dont find any great Alteration in me for the better, though perhaps that may proceed from my Ignorance, but however I must do you that Justice to say, that they have been of good service to me.

I have very punctually observed your Directions in taking them, except yesterday when I was obliged to omit the Drops in the Afternoon, upon account of my being from home; and I



am afraid it had some ill Consequence upon me, for this Night I had an involuntary Emission, which I have not had since my taking of them, though I eat no Supper last Night.

THUS I have related to you (as well as I can) the Effects, which those Medicines have had upon me, and if you think it convenient to order me any more be pleased to do it, and I will endeavour to send Money for 'em in a Week's time, I am,

S I R,

Your most humble Servant,

Thomas T——.

P S. Be pleas'd to let me know how long I must fast after 'em.

THIS Gentleman's Case is exactly like that of which I have read in the Postscript to a Pamphlet, printed in 1704, entitled *Bellum Medicinale*, of Dr. T——, and honest Dr. P——s Management of a Gentleman, their Patient, for the Cure of nothing but too frequent *Nocturnal Pollutions*, and with which they affrighted him as some terrible thing, insomuch that in a Year and three quarters time, they had extracted from him 900 Guineas for their Fees, and by their Prescriptions advanc'd the Apothecary's Bill to 370 l. when at the same time the Gentleman was in perfect Health, abating the Purgatory of Physick, and

and wanted but a few of such regulating easy Remedies I prescrib'd for my above Patient, and after that an honest the Companion, to take off the superfluity of a laudable Constitution. By this we may see that they are not always the best and faithfullest Physicians, that are most in Vogue, and arrive to the greatest Preferments; nor are the rich Patients (as this was none of the least) better secur'd, the more's the pity, from being impos'd upon in their Healths, than the Poor, or inferiour People, and even from Men that would be thought honourable too in their Dealings.



Just as this *Supplement*, was as 'twere printed off, the following Letter from a young Lady, was left for me at the Bookseller's, which, for the particularity of the Case, and ingenuity of the Writer, I thought I could do no less than make room for.

*To the commendable Author of the ONANIA.*

SIR,

O<sup>r</sup>. 16, 1725:

THIS Letter comes from a young Female Creature, but an old Transgressor in the Practice of that filthy Pleasure which you have so justly exploded and condemned, in your ingenious Book of *Onania*, which I happily met with about 10 Days ago: But in all the Cases therein enumerated, there is not one that is parallel to mine, which as my welfare requires it, I must be obliged to relate, and is what I question,

question, Sir, whether you have ever once met  
 with: Nor could I tell it, though at the same  
 time I bless the Opportunity, but that I am  
 sure you no more know the Writer of it, nor  
 ever will, than I know the Author of *Onania*,  
 or desire it. I began, Sir, the folly at 11 Years  
 of Age, was taught it by my Mother's Cham-  
 ber Maid, who lay with me from that Time all  
 along till now, which is full seven Years, and  
 so intimate were we in the Sin, that we took  
 all Opportunities of committing it, and invent-  
 ed all the ways we were capable of to heighten  
 the Titillation, and gratifie our sinful Lusts the  
 more. We, in short, pleased one another, as  
 well as each our selves, but whether by the hard  
 usage of my Parts by her, or my self, or both,  
 or whether from any thing in Nature more in  
 my make, than is customary to the Sex, I don't  
 know, but for above half a Year past I have had  
 a Swelling that thrusts out from my Body, as big,  
 and almost as hard, and as long or longer than  
 my Thumb, which inclines me to excessive lustful  
 Desires, and from it their issues a moisture or  
 slipp'iness to that degree that I am almost con-  
 tinually wet, and sometimes have such a forcing,  
 as if something of a large Substance was coming  
 from me, which greatly frightens both me and  
 my Maid. She went to a Midwife about it,  
 but did not, she says, tell her of our Practice;  
 the Midwife said it was a bearing down of the  
 Womb, by weakness, and told her what I  
 should do, which I did, but to no purpose. Ever  
 since I have been so, I have not had the Course  
 of Nature, have a great pain in my Back, and  
 my Belly is swell'd, am not near so strong as I  
 was,



was, my Countenance much paler, and Appetite less. It has almost distracted me, and unfits me for my Learning, and am afraid I am so hurt, as that it cannot be remedied. O! that I should be so wicked, I, who have had a much nobler Education (and should know better) than is common to most of my Sex; that am vers'd in the Classics, and design'd by my Friends, who are very rich, for something above the common station of my Sex; I say, that I should so filthily debase my self, wrong my Body, and, which is worse, my Soul, is surprizing even to my self. Had I read more the Bible, and less in *Martial*, *Juvenal*, *Ovid*, &c. it had been better for me, but those Books, *Rocheſter*, and Plays, at first debauch'd my silly Fancy. But I hope, as now, both my self and Maid have, on consulting your curious Discourse of *Self-Pollution*, abandon'd the Practice, and resolv'd, through God's Grace, to commit it no more, we shall find Pardon, and my infirm Body, from your Hands, good Sir, Relief. She ails nothing, is a strong Wench of twenty seven, my self of a tender make, and naturally inclin'd to be weakly, and but just turn'd of eighteen. I have with this, sent you a Guiney Fee, and desire your Cordial Advice, what I had best to do, and your Opinion of my Case, seal'd up safe, directed for Mrs. E. N. and I will send for it to morrow Morning, at the Bookseller's where this is left; and, Sir, I must needs desire you to send me this Letter back, that I may have the Satisfaction of committing it to the Flames my self. Accord-

ing to your Answer, you shall hear further from,

S I R,

Your ever obliged, and

Most obedient humble Servant,

E. N.

N O W, Sir, but you may copy my Letter first, and if you think worth while, to print it also in your next Edition, as a caution to others; but would not that my Hand be seen by any besides your self, the circumstance of the Relation, so as not to be known 'tis me, I having taken care of and guarded against.

T H I S young Lady's Case, through the height of her Lust, and force and frequency of abusing herself, and probably the unnatural propendence of the Part, is no more, according to the Account she gives, than a relaxation of the *Cli-toris*, a thing common to many of the Sex, both in the single and married, who are Vigorous and Lustful, and have given up themselves to the Practice of *Self-Pollution* for any time. In some Women it extends it self, and is enlarged when inflated to the exact likeness and size of a human *Penis* erect, except that it has no perforation, (though it really looks, by the natural Impression at the end, as if there was a Passage) nor is altogether so long, but yet it erects and falls as that does, in proportion to the venereal Desire or Inclination of the Woman. I have had in my  
time

time one or two under this Circumstance, by the same Practice, for Cure, who upon their living afterwards Chaste, and using some astringent Foments, and a few Internals, to regulate the inordinate and enraged venereal Desires, have been brought to rights, and the Parts restored to their pristine, natural State and Condition. It was the like Case of this Lady's, that gave rise to the report of two Nuns at Rome, having changed their Sex, and which had made such a Noise in that City, that the Pope, upon hearing of it, gave Orders for their being inspected by some Cardinals. Dr. Carr, in his Medicinal Epistles, translated by Dr. Quincy, has in his Answer to a Letter sent him by a Divine, upon the Subject of it, wrote his Opinion at large, which as it may confirm mine, in relation to the aforesaid Lady's Case, and be of some use both to Practitioners and Patients, I shall not think much to transcribe it, and give it to the Reader, verbatim. It is his 16th Epistle, entitled, *Concerning two Nuns reported to have changed their Sex.*

SIR,

“ I Should blush perhaps from too much Modesty  
 “ ( notwithstanding your Commands ) to  
 “ concern my self in a Story, that is not a very  
 “ chaste one, had not a Professor of Divinity  
 “ given it the World in print, and a College of  
 “ Cardinals enquired into it. This gives me  
 “ some Assurance, and guards me from any im-  
 “ putations of Indecency ; I shall not therefore  
 “ write any thing out of Wantonness, or omit  
 “ any thing Material upon the account of Mo-  
 “ desty.

“ I T



" It is an Unhappinefs that you have fixed  
 " upon me to account for fo wonderful a *Phano-*  
 " *menon* in Nature. You would have greatly  
 " obliged the Learned World, had you prevail'd  
 " with the Honourable Mr. *Boyle*, who is a fi-  
 " nished Philofopher, to have undertaken this  
 " Work; though I am not indeed without  
 " Hopes, that as foon as this ftrange Story is re-  
 " lated to him, he will think it worth his fkillful  
 " Enquiry; for fuch is his confummate Learning,  
 " and which will be to his eternal Honour, fuch  
 " are his Inclinations to inſtruct others, that he  
 " will be provoked not to fuffer fuch an extraor-  
 " dinary Cafe, to eſcape the Notice of the ableſt  
 " Philofopher.

" You acquaint me in your Letter, that it is  
 " reported at *Rome*, that two *Nuns* in a Mona-  
 " ſtery, were changed in fuch a manner, as to  
 " be ſuſpected of Virility. Upon the encrease  
 " of fuch a Report that it came to the Pope's  
 " Ears; who, upon fuch an extraordinary Occa-  
 " ſion, ordered ſome Cardinals to enquire into  
 " the Truth of it: That after their ſearch, they  
 " affirmed, that the *Nuns* were grown in fuch a  
 " manner, as to have changed their Sex; in  
 " teſtimony of which, you ſay the Cardinals  
 " commanded them to be expelled the Monaſtery,  
 " and that at that time they had changed their  
 " Dress, and took upon them the employs of  
 " Men.

" I wonder what could induce his Holinefs to  
 " commit the inſpection of that Affair to his  
 " Cardinals, who are no ways converſant in the  
 " difference of Sexes. It is true indeed, that the  
 " Reputation of their Integrity would prevent  
 " all

all manner of Suspicion as to their Report; but yet their unspotted Chastity, joined with Shame and Modesty, could never suffer them to make such a nice Enquiry, as the Nature of such a Thing demanded.

PERSONS who read this Account, may perhaps be divided into different Opinions, and both of them wrong.

SOME who have a Confidence in the Integrity of the Cardinals, may not upon that Account disbelieve it, but as it exceeds the wonted Bounds of Nature, take it for a Miracle.

OTHERS may wholly disbelieve it, as it so far exceeds the reach of Nature, that as Miracles are ceas'd, it must be impossible; and as they are under no Obligations to believe Impossibilities, so they will not believe that.

I would, Sir, satisfy both these Kinds of Readers, (and by you I doubt not, in such Intricacies it will be well taken, that I have endeavoured to do my best) the one, that that excursion of Nature which you call a Change of Sex, is no ways to be accounted an Impossibility, from the structure of the Parts of Generation; and the other, that such a wonderful *Phænomenon*, does not exceed the Bounds of Nature; nor is it so infrequent as to deserve to be reckoned a Miracle. He must be a stranger to the Power of Nature, who thinks she cannot sometimes do, what she thinks not fit to do often.

WHOEVER thinks that those two Nuns have changed their Sex, is under a Mistake; all that gives any Ground for such an Opinion, is,

P

the

the uncommon Encrease of the *Clitoris*, which as it is used to frequent Irritations, thrusts out and enlarges its Dimensions, not unlike to a human *Penis*.

I am unwilling to be so censorious with relation to these *Nuns*, who profess a severer way of living, and a more constant Attendance at their Devotions, as to suspect their Lasciviousness should prompt them to an unusual Exercise of those Parts; by which they might encrease their Bulk, according to *Martial*,

*Mentiturq; virum prodigiosa Venus.*

because there are Instances of the same in Infants themselves, who cannot be supposed guilty of such wanton Practices.

NOR can I be of Opinion, that these Persons were Men from the first, because if they had counterfeited their Habits to satisfy their Lusts in such a Place, there would have happened some Discoveries of it, which there has not been done, and therefore no such thing ought to be suspected. Besides, such a Conjecture cannot take Place, when we consider, that their Breasts are like those of other Women, and were so at their Admission into the Convent and continue so still.

THE inquisitive *Regnerus de Graef*, in his Book of the Female Organs, upon that Head *de Clitoride*, takes notice of the *Clitoris* of an Infant to come so near the Member of Virility in the other Sex, as to deceive the Nurse and other more skilful Gossips, who took it for a Male Child, and in its Baptism, named

accor



“ accordingly; and that the Mistake was not de-  
 “ tected till after its Death, upon an accurate  
 “ Dissection of the Body; of which the same  
 “ Author gives an Account.

“ THE *Clitoris*, in some adult Persons is seen to  
 “ hang out beyond the *Labia*, or the Openings  
 “ of the Thighs. There is a Distemper call'd  
 “ *Furor Uterinus*, which sometimes arises from  
 “ this Cause, that in walking, or other Exercise,  
 “ the *Clitoris* is rubb'd by the Cloaths, and ex-  
 “ cites such extravagant Desires, as puts them  
 “ out of all Shame and Modesty, and stimulates  
 “ them with a Degree of *Madness* to *Venereal*  
 “ Embraces.

“ THIS uncommon Growth of the *Clitoris*, is  
 “ so frequent in some Eastern Countries, that the  
 “ most skilful Chirurgeons, have found out a  
 “ Method of amputating it; and to take it away  
 “ from Persons about to marry, lest it should be  
 “ a hinderance in *Coition*.

“ NOR is the Reason of such a Growth very  
 “ difficult.

1. “ BECAUSE the fury of Lust, wonderfully  
 “ distends the Nerves and Arteries, and particu-  
 “ larly, above any other Parts, blows up those  
 “ Organs with Spirits and Heat. Upon *Coition*,  
 “ real or imaginary, those of a Man, are blown  
 “ up and extended, by a plentiful Influx of Blood  
 “ and Animal Spirits, from the Titillation,  
 “ which attends it; as if Nature was prodigal  
 “ in her Care for a Supply of those Parts.

2. “ THE Cavity of the Part, wherein it is  
 “ situated, (as if it were not to be confined to  
 “ narrow Bounds, which would hinder its En-  
 “ crease) facilitates its Growth; and as it is

placed where there is room enough, it can enlarge itself on every side, whereby its Vessels are prolonged, and receive Nourishment on all Parts.

FURTHER, Sir, upon a Comparison of the Male and Female Organs, you will not find them to differ so much as you imagine at first Appearance, excepting, that those of a Man are thrust out with a more vigorous Heat; whereas those of a Woman by a defect in that Respect, are only to be perceived inwardly.

THE *Uterus* of a Woman, upon turning out, would resemble a *Scrotum*, and the two *Ovaries* annex'd to the sides of its Bottom, with what they include, would make up the Number of the *Testicles*.

THE *Clitoris* is shaped like a *Penis*; it has the same Sense of Pleasure, and stretches out, and relaxes in the same manner again; it also ends in a Gland, but wants a Cavity; which is no wonder, because it does not serve for the discharge of any thing, as it ouzes out its Contents more conveniently into the Apperture of the Neck of the Bladder; but was that Apperture to be closed, as it is in Men, then, in an Erection, it would necessarily find some other outlet towards the end of its Gland. For the Vessels of all kinds, are first formed by the impulse of some circulating Fluid; where the Fluid is obstructed, it forms a Cell, and Vessels where it circulates.

IN our first Formation, when the Genital Parts hardly exceed the point of a Needle, the difference of Sex depends upon very nice Circumstances; but when Persons are grown up

" it is the most difficult thing in the World, to  
 " believe there can be a thorough Change from  
 " one Sex to the other, (as the Poets tell of  
 " *Teresia*.) But there is more Reason to think  
 " that the largeness of the *Clitoris*, by its like-  
 " ness to a human *Penis*, might deceive the En-  
 " quirers into this matter; or that they were  
 " Men from their first Formation, but that the  
 " Genital Parts by some defect in the first Rudi-  
 " ments, not obtaining a due Protrusion, upon  
 " the encrease of Strength, and *Veneréal Titilla-*  
 " *tions*, broke forth, and so seemed to grow afresh,

" WE have frequent Instances of Nature's  
 " Excursions in the make of those Parts. There  
 " is a very remarkable Story of a Child, born  
 " some time since in a Village near the Mountain  
 " called *Grandeaux* in *France*, in all other re-  
 " spects like other Children, who had those Parts  
 " which distinguish'd its Sex, perfectly like a  
 " Man; the *Pubes* were grown over with thick  
 " Hair, and he frequently had all the Motions of  
 " Lasciviousness, with an Erection fit for *Coition*,  
 " especially upon waking from sleep; and before  
 " he was two Years old, his Parents were advi-  
 " sed not to suffer him to lie with his Sisters or  
 " Maids, lest that should happen at two Years of  
 " Age, which *Hieronymus* wondered at in twelve  
 " or thirteen.

" NATURE, refuses to be circumscribed in  
 " her Operations, but yet she has never been  
 " known to make such Excursions as this must  
 " have been; we ought therefore to stand in  
 " wonder at her exact Regularities, because of  
 " our Inability in following her through all her  
 " Works.



“ I am sorry for your departure from Town,  
 “ because we cannot be together as often as I  
 “ wish, let us therefore by an agreement of  
 “ Minds pursue the same Enquiries, in such a  
 “ manner, as if we had not been asunder”. I  
 am entirely

Your very Humble, &c.

As there are many Women, who from excessive Lust and abuse of the Parts have this propension of the *Clitoris*, so there are others, who are born with it, both to their Trouble and Shame.

Dr. DRAKE, in his Book of Anatomy, tells us, that the extraordinary Size, and laxness of the *Clitoris*, hanging out of the Body in some Infants, has made the Women mistake Children for those sort of Monsters they call Hermaphrodites. Of this sort, says he, I had one brought to me upon another Occasion, whose *Clitoris* hung out of the Body so far, at about three Years old, that it resembled very much a *Penis*, but it wanted the Perforation, and instead of that, just behind it, the Urine issued out at a Hole, which was nothing else but the corner of the *Rima*, the *Clitoris* filling all the rest of the Orifice; so that the Parents mistook it for a Boy, christned it as such, and esteem'd it so, when it was brought to me; but the Neighbours who had notice of this appearance, call'd it an Hermaphrodite. *Regner de Graef* also says, he saw a Girl new born, whose *Clitoris* had such a resemblance to a Man's *Penis*, that the Midwife, and the rest of the Women there present, took it for a Boy, and baptiz'd it as such.

It

It is certain, that in some Women, especially those who are very salacious, the *Clitoris* is so vastly extended, that by hanging out of the Passage, it is mistaken for a *Penis*, such have been called *Fricatrices*: By *Calius Aurelianus*, *Tribades*: By *Plautus*, *Subigatrices*, and accounted Hermaphrodites, because, as said before, they have been able to perform the Actions of Men with other Women. *Amatus* relates of two *Turkish Women* of *Theffalonica*; and *De Castro* says, he has also seen some Women at *Lisbon*, punish'd for the like most filthy Wickedness. In *Creophagi*, in *Arabia*, they circumcise the Women that are so, by cutting away a certain *Apophosis* of musculous Skin, that descends from the superiour Part of the *Matrix*, which suffers Erection, in Coition. *Lusitanus* tells us, Obs. 82, that a most renowned and very honest Virgin, having naturally a pro-pended *Clitoris*, which so provoked her to Vener-y, by only its unavoidable rubbing against her Linnen, as she moved, that it gave great trouble and affliction to her Soul, insomuch, that with the Consent of her Parents, this Physician was applied to, to cut it off, which he says, with the help of two skilful Surgeons, was done, and she cured and well ever after.

I have read, that in *France*, there are a People, who have a great propension of the *Clitoris*, naturally, and are equally able to make use of those of both Sexes, and that the Laws there, leave to their Choice, which Sex to make use of, after which, the use of the other are absolutely forbidden them. And we read that in *Florida* and *Virginia*, there is a Nation, which have the Generative Parts of both Sexes; To confirm the same,

same, those that will take the pains to consult the Works of *Jacobus de Moyno*, may see a Description of them, in certain Figures; but it seems they are a People that are hated by the very *Indians*, and by them made servile, to carry Burdens, and do Offices instead of Beasts, they being very strong and able Bodied. *Platerus* says, he saw a *Clitoris* in a Woman, as big and as long as the Neck of a Goose. *Riolanus* and *Schenkius*, two noted Physicians, both say, they have observed it as long in a Woman as a Man's Finger. *Plempius* writes of one *Helena*, a Woman, that lay with several Women, and vitiated several Virgins with that Part. *Diemerbroeck* says, he himself saw, in a certain Woman at *Montfort*, a *Clitoris*, as long and thick as the ordinary *Penis* of a Man, which came to be of that magnitude, after she had lain-in, three or four times.

THE following History, says an Author, made a mighty Noise both at *Paris* and *Tholouse*. A certain young Woman at *Tholouse*, had a relaxation of the *Vagina*, resembling a Man's *Penis*, and some pretended that she abused it that way, it being six Inches in length, and four in Circumference in the middle, where it was very hard. It gradually encreas'd from her Childhood: She was searched by the Physicians there, who gave their Opinion, it was a real *Penis*; upon which the Magistrates of the Town, ordered her to go in Man's Habit. In this Equipage she came to *Paris*, where she got Money by showing herself, till upon other assurances that she was a Woman, and a promise of being cured, she was brought into the *Hôtel Dieu*, where the descent was soon reduced.



duc'd, and she forc'd to resume her Female Dress, to her great regret.

VERY rarely, or hardly ever do we hear of what *Baubinus*, a Physician, has observ'd concerning a *Clitoris*, that it became bony, in a *Venetian* Courtezan, which by reason of its extream hardness, did so hurt her Lovers, in *Coition*, that many times, by reason of Inflammations thereby, they were forced to fly to the Surgeons for help.

AN Hermophrodite, is by all look'd upon as a Creature of vile Deformity, bringing a Shame upon both Sexes; and in old Times, wherever found, were drowned, or made away with, such Monsters not being thought by them fit to live.

IN *Jul. Obseq. lib. prod.* There is an Account, that at *Luna*, at the time that *L. Metellus*, and *Q. Fabius*, were Consuls, there was born an Hermophrodite, which by the Command of the South-sayers, was cast into the Sea, and the like others were served in other Countries, as soon as discover'd, as at *Umbria*, *Ferretinum*, *Fore Vessonem*, *Rome*, *Saturnia*, &c.

*CALIPHANES* reports, that beyond the *Nasamones*, and about *Matchlies*, there are ordinarily found Hermophrodites, which so much resemble both Sexes, that they have carnal Knowledge one of another by turns; and this, by an Expression in the young Lady's Letter aforegoing, and which introduced all this Discourse about the *Clitoris*, seems to be part of the Practice between her, and her Bedfellow the Chambermaid.

*MONTUUS*, *de Med. Thores. lib. 1. cap. 6.* says, that a certain Hermophrodite, who was counted to be a Woman, was married, bore Sons and Daughters, and notwithstanding was wont to lie

lie with her Maids and get them with Child: I have read a remarkable Account of an Hermaphrodite, in a certain City in Scotland, that went for a Maid, yet got her Master's Daughter, who lay in the same Bed with her, with Child: She was accused of the Fact, in the Year 1461, found capable, as Man as well as Woman, convicted, and condemn'd before the Judges, and suffered Death, by being put into the Ground alive.

THE *Clitoris*, very much, as I have said before, resembles a *Penis*, and its end, like the *Glans* of that; and as the Seat of the greatest Pleasure in Man, is in the latter, so that of Woman, is in the former, for therein is the rage and fury of Love, and there Nature has placed the peculiar Seat of Delight: From whence it is called by *Columbus*, *Amoris Dulcedo*, the Sweetness of Love; And by *Baubinus*, *Astrum Veneris*, the Sting of Love: For the *Penis*, rubbing against the *Clitoris*, in the act of Coition, causes those excessive ticklings, and transporting Itchings to each Sex, that are not to be describ'd, any thing near, so well as felt, and the more of the serous Matter (before spoke of) the Woman sheds in the Act, *eo major voluptas*: For as the *Penis*, and especially the *Glans* of it, fills with Spirits in *actu Coeundi*, so does the *Clitoris* at the same time in Woman, which jointly, together, reciprocally produce each to the other, that inexpressible Satisfaction that is diffus'd thro' all the animal Functions: And which if Nature had not rendered so extreamly sensible, what Man, that Divine Animal, born for the Contemplation of Heavenly Things, would, as *Andreas Laurentius*, elegantly expresses it, concern himself

himself in so filthy a thing, as is the Act of Coition? And what Woman, endowed with Modesty, would submit herself to be expos'd to Man, and readily undergo the Toil and Danger of Child-bearing, besides the Anxiety and Care of educating her Children? But neither the filthiness of the Act will deter Men, nor the severe Inconveniencies, which Great-Bellies often cause to Women; nor the frequent extream hazard of their Lives when in Labour, nor loss of Beauty and Shape, the most precious Gifts they have, and which render them amiable and admir'd by all, as well as belov'd by those that possess them, can, or will either affright or deter them therefrom; nor will any of them make those Reflections till after the Action, or consider any thing before it, but the mutual Pleasure they are to, and do receive with inexpressible Satisfaction by it.

THAT all, as well as some of the Parts of Generation, in Women, are of a texture naturally lax, and will, in a wonderful Manner, dilate themselves upon Occasion, as the *Uterus*, and the *Meatus Urinarius*, we need no further Evidence for the first than Child-Birth, and the other by its yielding to the extraction of a large Stone generated in the Bladder, without cutting: And that the *Urethra* in that Sex particularly, will suffer itself to be very considerably distended, without any thing like the force which a steel or silver Instrument must necessarily occasion, we may see by the Story, which the late famous Mr. *Cowper*, the Surgeon and Anatomist, gives us of a Woman under his Care for Cure, whose Husband could never, till by the help of Surgery, make any other penetration than into the *Urinary*



nery Passage, for that the *Vagina*, or *Collum Uteri*, was so preternaturally closed, that there could be no admission for the *Penis*. The relation of it is in his Explications of the 51st Table of *Bidloo's Anatomy*, and taken Word for Word from him as follows, *viz.*

" I was called to a married Woman of above  
 " twenty Years of Age, whose lower Belly  
 " was distended as if with Child: Upon exam-  
 " ining the *Pudendum*, I found the *Hymen* alto-  
 " gether impervious, and driven out beyond the  
 " *Labia Pudendi*, in such manner, that at first  
 " sight it appeared not unlike a *Prolapsus Uteri*.  
 " In the upper Part towards the *Clitoris*, we  
 " found the Orifice of the *Meatus Urinarius*, or  
 " Urinary Passage, very open, and its sides ex-  
 " tended not unlike the *Anus*, or *Gloaca* of a  
 " Cock, that without any difficulty, I could put  
 " up my Forefinger into the Bladder of Urine.  
 " On dividing the *Hymen*, at least a gallon of  
 " grumous Blood, of divers Colours and Consist-  
 " encies came from her, which was the retained  
 " *Menstrua*. The next Day no less quantity of  
 " the same Matter flowed, upon taking out the  
 " *Pessary*, which I had put in the Day before.  
 " After three or four Days she was easy, and  
 " soon after recovered, and within a Year was  
 " delivered of a healthful Child. Her Husband  
 " told us, though lying with her at first (before  
 " this Operation) was painful to himself as  
 " well as to her, yet at last he had a more easy  
 " access, which could be no other way than in  
 " the *Meatus Urinarius*; which seems something  
 " uncommon, that her *Urinary Passage*, should  
 " fo

“ so dilate itself to let in the erected *Penis*, by  
 “ no more than the force, the strength of an  
 “ Erection would afford.

“ THIS History, says he, proves, that this  
 “ Woman's *Hymen*, was not only a strong Mem-  
 “ brane, that could make resistance to that force,  
 “ which overcame the *Meatus Urinarius* and  
 “ *Sphincter* of the Bladder, which is considerably  
 “ strong; but by admitting of so great a dilata-  
 “ tion, as to hang *extra Pudendum*, shews that  
 “ the Structure of it is Fibrous, and consequent-  
 “ ly capable of great distentions.

“ THERE was another young Woman that  
 “ labour'd under the same Misfortune, of having  
 “ an obstinate *Hymen*, insomuch that her Husband,  
 “ tho a healthful, strong young Man, could make  
 “ no penetration; but she chose rather to have  
 “ her Marriage dissolv'd, than to endure the  
 “ Operation, being deterr'd by the shame of ex-  
 “ posing her Body, and the Discourses that might  
 “ be rais'd upon it: For that a Lady's being  
 “ view'd by the Judge's Order at *Paris*, by the  
 “ most noted Physicians and Surgeons there, upon  
 “ a Contest about her Virginity, gave occasion  
 “ for their Fans and Snuff-boxes, being painted  
 “ afterwards with undecent Postures.

I could furnish the Perusers of this *Supplement*,  
 with variety of Histories of the like nature, from  
 Authors, but those which I have taken notice of,  
 I think are enough, as they are pertinent to the  
 Lady's Case, which occasion'd my mentioning  
 them, and may be a means to deter others of the  
 Sex, from practising what may expose them. I

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could

could likewise add many more Letters to the same purpose of those that preceed these Histories, but that what I have inserted; and which I took promiscuously from the heap I have of them, by me, I found upon a fresh review of them, to be as material as any, as they in a sufficient Manner make evident, the great anxieties to the Mind, as well as injuries to the Body, and principally the *Genitals*, which the practice of that filthy *Titillation*, has, by their own Confessions, occasion'd, both in the Married and Single of each Sex.

I have now nothing further to add, or indeed any thing more to say, for the present at least, on this Subject, therefore shall conclude, with only acquainting those of my Readers, who are unhappy as to stand in need of Medicinal Assistance, and care not to apply themselves to any Physician of their own; or be seen by the Author of the *Onania*, that they may be advised by him by Letter, on stating their Cases in Writing, and left for him, (seal'd) with his Fee, at either of the two Booksellers named in the Title Page: Or they may first make use of the Remedies recommended in the 10th Edition of the *Onania*, which many People have taken of, with the utmost Success, as by several of their Letters above inserted may be seen, and of which, an Account at large, with the Method to be observed in the taking them, are to be met with in Page 192 of that Book, and onwards, under the Names of *The Strengthening Tincture*, *The Prolifick Powder*; and, *The Viol for the Restoring Drink*; they being Medicines, purposely prepar'd, and appropriated for the respective Cures of the several kinds



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kinds and degrees of Weaknesses, and Imbecillities of Nature, incident to the two Sexes, from voluntary, and involuntary Incitements, and may be had by any Messenger, ready seal'd up, at either of the said two Booksellers.

F I N I S



As it is needful to say any thing in the behalf of a  
Book that has met with a universal approbation,  
thro' nine Editions in 2000 each, the Booksellers  
it is printed for, give Notice, that there is  
just published the Tenth Edition of  
**ON A MANIC THE HEINOUS SIN OF**

Self-Pollution, and all its fatal Consequences, in both Sexes,  
consider'd; with spiritual and phycal Advice to those who  
have already injured themselves by this abominable Practice:  
To which are added, divers remarkable Letters from such  
Offenders to the Author, lamenting their Inipotencies and Dis-  
eases thereby; as also Letters from eminent Divines, in Answer  
to a Case of Conscience relating thereto; as likewise a Letter  
from a Lady, (very curious) and another from a married Man,  
concerning the Use and Abuse of the Marriage Bed, with the  
Author's Answer, manifesting, (from Scripture) that a married  
Couple may commit Whoredom between themselves; as also  
his Answers, as promised in the 6th Edition, to the Letters of  
C. T. and Philalethes, urging the Necessity of Self Pollution;  
and another surprizing Letter from a young married Lady,  
who, by this detestable Practice, became barren and diseased,  
and two astonishing Cases, in a Letter from a Clergyman, of a  
young Man and a young Woman, who, to his own Knowledge,  
had so abused themselves thereby that they died; and three  
curious Caluistical Letters on that Subject since, one sign'd  
Wm. Smith, and another N. Pedagogus, and their Answers;  
and an Answer to a Letter subscrib'd Dives, concerning his Son's  
Fornication and Adultery, and of Impotency, by Self Pollution  
in Men, and Barrenness, and other the strange Effects of that  
Practice in Women, hardly ever till now taken Notice of,  
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Parents, Guardians, Masters, or Mistresses. A very grave and  
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